

AHELPE TO DISCOVRSE;

OR,

*More Merriment mixt with
serious Matters.*

Consisting of witty Philosophicall,
Grammaticall, Physicall, Astronomicall
Questions and Answers.

As also,

*Epigrams, Epitaphs, Riddles, Jestes,
Posies, Love-toyes, &c. re-added
and plentifully dispersed.*

Together with

*The Country-mans Counsellor, and
his yearly Oracle and Prognolication,
with additions, or a Helpe to preserve
his Health, never before*

PRINTED.

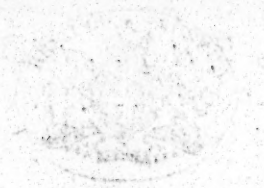
The Thirteenth Edition.

Deum es? huc venias, & eris magis Oedipus alter

LONDON.

Printed by M. B. for I. B. and are to be sold by
Andrew Crooke, at the Signe of the green Dra-
gon in Pauls Church-Yard. 1648.

LIBRARY OF THE
BIBLIOTHEQUE





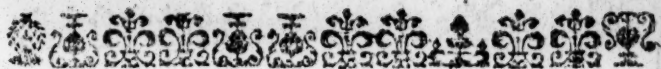
In laudem Operis & Authoris.

Looke as a stately edifice rais'd hye,
Pleaseth the builder, feeds his curious eye :
Yet if within the whole worke we survey,
The owners ornaments adorne his clay :
Even so is man built up by God, to be
A receptacle for the Trinity ;
To beautifie which frame, nothing more deare
Than knowledge that's divine, which thou hast here
At easie rate. It's Balme from Gilead brought,
Where Canaans blessed Language thou art taught,
Philosophy, that fraught the Cynicks houres
With knowledge of th' immortall powers,
Is hither brought ; discovering the true use
Of contemplation : This booke doth produce
A compleat Synode, whose Authentick word
Becomes the sagest : It's like Jonas Gourd,
Which veild him from the Sun, for 'will advance
The simplest from the vale of ignorance.
Here Reverend Fathers, Poets, Orators,
Councels, Schoolemen, and Philosophers,
In one joynt-union gravely all agree,
That thou another Oedipus shalt be,
Expounding what's most dark, whilst th' unread swaine
Envyng th' ingenious musick of the braine,

Sits mute to heare thee speake ; but thy reward
Is fame, respect, preferment, and regard.
Such fare attends, that man that will but take
Friendly, to read the good things of this booke :
Seeing men from beasts this little difference have,
Man can discourse and laugh. Then he that gave
Thee these endowments better'd for to be :
Take this Discourse, or wits Monopoly.
And such sweet profits of it shall ensue,
(As what indeed is every good mans due)
Honour and fellowship among the wise,
From whence this benefit or good doth rise :
As hearing, reading, and calme conference,
Where man's most safe, shuns the base expence
Of hasting time ; time's onely lent to man
His wayes to examine, Arts wide depth to scan.
Be then advis'd, this Helpe to Discourse,
Bespeakes thy future good, 'twill gently force
Knowledge into thee ; and the generous wise
Will know thee fit for all societies.
If in thee all or none of these finde roome,
Others will speake, whilst thou with shame sit'st dumbe.

W. L.

ALIUD.



ALIUD.

OR as a Statuary on a stone,
Conceits what image he may forme
thereon,
Pencels his thoughts; then his industrious
hands
Drives forth the needlesse matters, and so
scans
His labours period, and to all declare
A seeming creature beautifull and faire:
Even so our Artizan, more to expresse
The marrow of great volumnes in his lesse;
Here labours to present unto thy view
This little modell, ancient, and yet new
In some Additions, and the whole so till
That looke, or walk, or tast, or what you will
As in a Garden, reach but forth your hand
There's fruits, there's flowers, but with for
and command.
That every page, as fancy may invite you,
Like to a severall Arbor may delight you:
Not longer then to stay you at the doore,
Set on this Aker, and peruse it o're.



*Ad amicum suum candidum
& cordatum.*

VVhat lay imprison'd and confin'd as
lone,

Onely to deeper apprehension,
In severall Authors diversly distract,
Is here collected, and in one compact.
Here's helpe for those whose wits and braines are dry,
And for discourse a twelve times new supply:
Which our newgaried Author once more sends,
That would be still a helper to his friends.
Matter and forme, two Pillars that uphold
And deck forth story, like rich stones in Gold;
Being neatly married in harmonious skill,
Yeeld store of Matter, and Discourse at will.
But if some ruder hand shall sever either,
The grace was found in both, is lost in either:
If any breach thou finde betwixt these twaine,
Be thou the Priest to Marry them againe;
Which thou shalt hardly need, for they have stood
Out some yeares trials, and approv'd them good.

A Helpe to Discourse.

Introduction.

TO begin in God, is the best foundation that can be laid, as testifieth both experience, example, and consent of Ancient, Sacred, and Prophane Writers. After which president, in that little I purpose, doe I taske my selfe a follower, that I may begin more orderly, proceed more decently, and end more profitably, wherein thus I proceed :

1. In Divine Proposition.

Qu. **VV**hat is the most ancient of all things?

A. G O D, because he hath no beginning.

Q. Wherein doth he most manifest himselfe?

A. In the Scriptures, the Herald of his Truths, and the witnesses of his Mercies.

Qu. Wherefore are the holy Scriptures, containing the mystery of mans salvation, folded up by God in such obscurity and darknesse, as sometimes Maximilian the Emperour, in the first of his

his eight questions to the learned Abbot Trite-
mius demanded.

A. The holy Scriptures (as a Father saith) unlesse they be read with that Spirit, by which it is beleev'd to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humility, and desire to know and be governed by it, cannot be understood, but remaine as a dead Letter in the efficacy thereof.

Concerning whom, yet further St. Gregory saith; Though they have in themselves that height and depth, wherein their Mystery may exercise the wisdom of the Learned, yet have they also that easinesse and plainnesse, that the simple may be comforted and taught; being in themselves that wonderfull River, both shallow and deepe, wherein as the Lambe may wade, the Elephant may swim.

Of whose depth, St. Austine thus speaketh further; The holy Scriptures are thus written, saith he, that by their height the proud may be abased, as with their easinesse, the simple may be comforted: Adding withall, That it is our dulnesse of capacity that they seeme so hard unto us, and the veile of our hearts, which cannot be removed, unlesse by him which hath the Key of David, which
opens

opens where no man shuts, and shuts where no man opens, which only can open that sealed booke.

And therefore, as another Father saith: God hath not wrapt up these high mysteries of Scripture in such obscurity, as envying mans knowledge, but that the study and industry of man might be the more profitably exercised: adding withall. That no man ought to be too much dejected, that he cannot understand every mystery therein, for that there are some things, that to be ignorant of, though they may somewhat subject thy presumption, will not endanger thy salvation; for that all things are not so necessary to be perceived of all. And therefore, according to St. *Austines* rule, if thou lovest the Law of God, manifest it in reverencing that which thou understandest not, as in practising that which thou doest understand; and thou shalt have first where-withall to drinke, after stronger meat to eat; and possesse thy selfe with patience, knowing, that whilst we are in this mortall flesh, we can perceive but as in a mirrour: yet that hereafter we shall be translated to a higher Academy, where God himselfe shall be our Schoole-master, and then we shall see him as he is; where all shadowes vanish, and the substance only is embraced;

apostolus

A 5

where

where being ascended, we shall know the truth of all, either argued or debated of in this sublunary Region, where we live among doubts.

Q. What were those three conjunctions Saint Bernard so wonderfully wondred at, the like whereof neither can, or shall ever be done againe upon the face of the earth?

A. Three workes, three conjunctions hath that omnipotent Majesty made in the assumption of our flesh, wonderfully figular, and singularly wonderfull, even such as the very Angels were amazed at it:

1. Conjunction of God and man:
2. Of a Mother and a Virgin.
3. Of Faith, and the heart of man to believe this.

Q. Which is the greatest of these conjunctions?

A. The first conjunction is wonderfully grat, wherein is conjoynd earth and G O D, Majesty and infirmity, so much vilenesse, and so much purity; for nothing is more precious than God, nothing more vile than dirt. The second no lesse wonderfull: for by the eare of man it was never heard, nor by the heart of man ever conceived, that a Virgin should bring forth, and become a Mother, and that there should be a Mother that should yet remaine a Virgin. The third is
inferiour

A Helpe to a discourse.

inferiour to both first and second, but not lesse strange, that mans heart should have power to beleieve this.

Q. How many severall wayes since the beginning of the World hath God brought forth man?

A. Foure waies, according to *Anselm*, which are these: 1. A man without the helpe of either man or woman, as *Adam*. 2. A woman out of man, without the helpe of woman, as *Eve*. 3 By both man and woman, according to the common course of Nature. 4 Of woman without man, as *Christ*.

Q. By the conjectures of the learned, for how many thousand yeares from the Creation was the world ordained to continue?

A. Six thousand yeares, because that as in six dayes the World and all that therein is was created, and so God rested the seventh: so thereupon it is probably collected, that in 6000. yeares, which are but as six dayes in Gods account, it shall againe be dissolved: after which shall follow an everlasting Sabbath of rest. Of this opinion were many of the Fathers, and other more moderne writers; as that there should be two thousand yeares before the Law, and two thousand yeares under the Law, and two thousand yeares under the Gospell.

Q. But

Q. But of this what shall I determine?

A. Let this doctrine then suffice thee, and all other good Christians, that we are religiously to expect the end of the World, and the comming of Christ, and so daily expecting prepare our selves thereafter: but not curiously to pry into those hidden and unrevealed secrets, not imparted to men or Angels.

Q. Why almost among all Nations, is the Name of God expressed in foure Letters?

A. The learned do agree, that this is done partly from the intimation of the Hebrewes, but more especially from the meere providence of God, which otherwise could not be: as among the Latins it is *Deus*; the Egyptians, *Theut*; the Persians, *Syro*; the Hebrewes, *Adoni*; the Greeks, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans *Gott*. And withall to signifie, that as his name consists in foure Letters, so his Mercy hath a relation shereunto, in that he will have his Elect gathered unto him from out of the four quarters of the world.

Q. What are those things that cannot be defined?

A. The Schoole-men do affirme, God, for his exceeding formosity and beauty; Sin, for his exceeding deformity and loathsomnesse; the

the first matter, for the exceeding informity and inexistency.

Q. What number is the most vitall among men?

A. Eight; because eight foules were onely preserved in the Arke, and eight onely in the Scripture mentioned to be raised from death to life.

Q. Since Adam and Methusalem lived 900 and odde yeares, why did God never suffer any to accomplish 1000?

A. The most of the learned are of opinion, that this is not without some deepe Mystery; and which may be partly because a thousand yeares hath a type of perfection, God never suffered any to fulfill it, to shew, that there is no absolute perfection in this world.

Q. What is man, and his perfection in this world?

A. Man, in this world, as it were the compendium or epitome of all Creatures; for severall Creatures live in severall Elements, as Water-fowles and Fishes in the Water: Birds in the Ayre, Beasts upon the Earth: but Man enjoyes all these; with his head he looks up to Heaven, with his minde he lookes into Heaven, and with his feet he walks upon the Earth, his armes keepe the
ayre,

ayre, as the birds flye; with his eyes he contemplateth Heaven and earth, and all sublunary thiugs: he hath an essence as other bodies, produceth his seed as plants, his bones like stones, his blood like the springs in the channels of the earth, his haire like the grasse, the ornament of the earth, &c. He lives as a Plant, flourisheth as a Tree, for a man is as a Tree turned upward, his feet are like the boughes, his head like the root, his body like the trunk. Beside, some Creatures are onely, as *Starres*; some are and live, as *Plants*; some are, live, and have scent, as *Beasts*; some understanding, as *Angels*; all these concur in man; *Est vivit, sentit, intelligit.*

Q. What three things are those, that he which often remembers shall seldome doe amisse?

A. That above there is an Eare, that heareth all; an Eye, that beholds all; a Booke wherein all our offences are written.

Q. Whereunto may likewise be annexed a second Memento, and not inferiour to the first, being Saint Anselmes observation upon the last day?

A. Where at thy right hand shall thy sins be accusing.

At thy left hand infinite Devils expecting.

Under

A Helpe to Discourse.

Under thee the furnace of Hell burning.

Above thee an angry judge.

Within thee thy conscience tormenting.

Without, the world flaming.

Where onely the just shall be saved.

Whence to flye it shall be impossible.

To continue still, intolerable.

Therefore while time is, prevent that, that
in time will be : for as one saith, If it be not
prevented, it will be repented.

*Qu. Who was he that never laughed, but some-
times wept, as we read in the Scriptures ?*

*A. Christ, of whom we read that he three
times wept.*

1 When *Lazarus* was dead.

2 Over *Jerusalem*.

3 Upon the *Crosse*, when he delivered up
his Spirit with cryes and teares.

*Qu. There be foure duties we chiefly owe, and
among all other are especially bound to pay : and
which be they ?*

	<i>Deo timorem.</i>
<i>A. Debemus.</i>	<i>Patriæ amorem.</i>
	<i>Parentibus honorem.</i>
	<i>Proximo favorem.</i>

To	{	God, feare.
		Our Country, love.
		Our Parents, honour.
		Our Neighbour, favour.

A Helpe to Discourse.

A Rule for our life.

So { Learne, } Thou shouldest live al-
 { as if } waies.
Live. } Thou shouldest dye to
 { morrow.

Suspice cælum, despice mundum, respice finem.
Looke up to Heaven, despise the world, re-
spect thine end.

Q. There are three especially unhappy in the
Law of the Lord, and who are those?

A. 1 He that knowes and teacheth not.
2 He that teacheth, and doth not.
3 He that is ignorant, and yet learn-
eth not.

Q. Whether was there any writing before the
Flood? and if, how preserved, notwithstanding
the Deluge after it?

A. It is answered: We have no writing
before the flood: yet St. Jude doth somewhat
insinuate of the writing of *Henoch*; and *Jo-
sephus* and others write, that he erected two
Pillars, the one of bricke, and the other of
stone, wherein he wrote of the two-fold de-
struction of the world, the one by water, and
the other by fire; which by tradition was
preserved to the dayes of the Apostles.

Q. What was the sentence, according to the
opinions of the Learned, that Christ wrote
with

with his finger in the dust of the pavement of the Temple?

A. Some thinke it was the same that he spake; *He that is innocent, let him throw the first stone at her*: Others think it was this, *Fest eucam in oculo fratris cernis, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. What booke did Samuel write, besides those two in Scripture that beare his name?

A. A Booke of the office and institution of a King.

Q. What Books did Salomon write, beside those extant in Canonickall Writ?

A. Salomon wrote three thousand Parables, and five thousand Songs, besides that *ingenius opus*, of the nature of all Hearbs, Trees, and Plants, from the Cedar to the Hyssope upon the wall, all destroyed by the Babilonians at the destruction of the Temple.

Q. Whether did God create hurtfull creatures, as Scorpian, Serpents, and such like?

A. It is answered, there are some that seeme evill unto us, which yet are not simply evill of themselves; for no substance is simply evill of it selfe: and the Scripture teacheth us, that Serpents were created among other Creatures; yet God propoundeth that all were good: but that some Crea-

tures

tures are now hatefull to man, that is not to be attributed to the first Creation, but to the second, after the lapse or fall of man; who if he had persisted in his duty to God, no Creature should have been offensive unto him, but over them he should have borne a willing subjection. For God made nothing evil, neither doth he make sicknesse, barrennesse, tamenesse, or the like: but they rather have deficient then efficient causes: as the want of health, his good creature is the cause of sicknesse: the withdrawing of light, the interposition of darknesse, and so the like.

Q. What name was that among the Jewes so highly revered, that it was onely lawfull for the Priests to name it, and that but at the solemne Festivals?

A. The name Jehovah: a word consisting but of seven Letters, and yet all the five Vowels, according to this verse:

Quinque simul junctis constat vocalibus una Dinio, & est magno majus in orbe nihil.

Five Vowels joyn'd together make a name,
In Heaven, or Earth, none greater then the same.

Q. What among other are held to be things of great difficulty in Scripture to beleve, and of the greatest opposition to sense to conceive?

A. Some think the Creation of the World being

being made of nothing : some, the conservation thereof, and all creatures therein : some the Incarnation of the Sonne of God ; others the resurrection of the flesh. Besides these, there are some that thinke Noes Ark, and the union and preservation of so many divers creatures in it, so many mouthes fed, ordered, and at last safely delivered out.

Q. In how many Chapters and verses doth the Canon of the old Testament consist in ?

A. In 777. Likewise the Jewish Rabbians have collected to be in the Books of the Law verses 5845. In the Prophets 9294. In Haggai, 8064. In the Bookes of Apocripha, chap. 173. In the New Testament, chap. 260. *Malachy*, which is the last of the Prophets, stands as the porch betweene the Old and New Testament, whereat (as *Tertullian* saith) *Judaisme* ends, and *Christianity* begins.

Q. Where was God before he made the World ?

A. *St. Austine* notes this as vaine a curiosity to enquire, as it is to demand what he did before he made the same ; and yet to give the curious some satisfaction, to the first he answers ; That God dwelt in himselfe, by himselfe, and was God to himselfe. And for the second, He was not idle, in that he chose us before the world, and proposed in himselfe the

the Creation of all things. But he that will further busie himselfe to pry into this Arke, how all things could be made by his Word; when God made choyce of a remnant, and rejected the greatest part, and the like; let such questions, say we, amaze the curious, and humble the wise, and let it be thought a sinne in us to have a tongue to speake, or a heart to thinke, where the Spirit of God had not a pen to write; and let such be answered, as St. *Austine* answered one curious in such questions: That he ordained a Hell for such kinde of inquiries. And as *Euclid* the Philosopher answered one so demanding; What thou askest (quoth he) I am ignorant of, but this I know, God is angry with such kind of inquirers.

Q. There is a thing which is the Temple it selfe, the Altar, the Priest, he to whom it was offered, he that was offered: and who was that?

A. A strange collection, proposed and resolved by them that have swet in the travaile of the Scripture, and verified of him of whom all the Prophets beare witness, that is, Christ. For in a Sacrifice foure things are to be considered: 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered; which all have their concurrence in him.

Q. Whether

Q. Whether did the Crosse beare Christ, or Christ beare the Crosse?

A. It doth both, and both at once, and in bearing him, it bore all our iniquities : and therefore as a Father prayed, so I desire that he may be wholly fastned in my heart, that was wholly fastned on the Crosse for me, of which, thus further.

Inter carnifices sancto pendente latrone,

Par est pana trium sed dispar causa duorum :

Hi mundo sunt quippe rei pro crimine multo :

Huic reus est mundus saluatus sanguine iuste.

*Between two theeves the just condemn'd to dye
Did hang, where all like punishment did try,
Though for a cause unlike, they both death try'd;
For sinnes i'th world, he for the worlds sinnes
dy'd.*

Of which one wittily ads, that if ever goodnesse was in the midst of evill, then it was.

Q. What were the two Theeves names?

A. Desmas and Jesmas :

Jesmas damnatur, Desmas ad astra feratur?

Q. What were the first and last words that Christ spake in this world?

A. The first was *Fiat*, let there be : and after he added, *Increase and multiply* : the last words were, *Father into thy hands I commend my spirit.*

Q. Whether is it more necessary, that Christ should

should be in Heaven, or in the Sacrament, as the Papists would have him?

A. In Heaven: witnesse Christ himselfe, when he saith, It is expedient that I goe away from you, for unlesse I goe, the Comforter will not come.

Q. What wicked man was that, that for a most vile price sold to others what he had not in his power, and yet what was more precious then all the world?

A. Judas, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a theefe, that he burst being a traytor, &c.

Q. A certaine godly man, from a wicked required a gift that was more excellent then all the world, and yet he gave it: and what was that?

A. Joseph of Arimathea, when he begged of Pilate Christs body.

Q. What part of the body of man doth God chiefly require for his service?

A. The Heart, that inward Triangle of love; for which he calls for in these words, My sonne give me thy heart: and in another place, This people honour me with their mouthes, but their hearts are farre from me. To which purpose is here annexed a Fable of a certaine Hermit, that in his devotion besought God,
that

the good counsell of *Vincentius*, where he said; We are not to sway Religion to what fancy we would have her, but we must be swayed by her whither she lead us, whereupon we conclude it unadvisedly spoken by an Emperour, who walking in his Garden; answered one that had endeavoured to root out many Sects out of his Land, that their diversity delighted him as the diversity of his flowers to look upon: and that seeing every man made a Religion to his humour, there would as soone be an unity therein, as a truce betwene the wind and the sea.

Q. To what is an Hypocrite most fitly compared?

A. To a Candle that carries a faire light or shew to others, but wasts it selfe for his vaine-glory to the socket: Besides every Hypocrite is said to have the voice of Jacob, but the hands of Esau.

Q. What was the difference between Caine and Abels sacrifice?

A. Thus much, as hath been observed by the Poet; where Abel saith,

Sacrum pingue dabo, nec mæorum sacrificabo.

*My fat to bolynse i'll give,
And not my leane: they still shall live.*

*But every Hypocrite saith thus with Caine,
Sacrificabo mæorum, nec dabo pingue sacrum.*

My

*My leane shall to the Altar flye,
And not my fat that ought to dye.*

Q. Whether were the heathen gods or heathen men more auient?

A. Certainly the men that made the gods.

Q. In what place was it that the voyce of one creature pierced all the eares in the world?

A. In Noas Arke.

Q. By what precept was it, that Philip King of Macedon became something humbled in his thoughts, after his victoriet, when nothing else could admonish him?

A. By the wise counsell of one of his Captains, who noting his ambition, bad him measure his owne shadow, and he should finde it no longer than it was before.

Q. By what means came Sesostris a King of the Egyptians, somewhat to pull downe ambitious plumes of vanity and pride?

A. This King Sesostris, as Stories mention, having conquered diuers Kingdomes, and led captive their Kings, vassaled foure of them to the service of his horses, to draw his Chariot: where, ever as the wheele turned, one of them looking backe, most earnestly noted it: insomuch that Sesostris perceiving it, demanded his reason therefore, who told him, that thereby he observed the mutability

bility of Fortune, in the present subjecting and suddaine advancing of first the one part and then the other, how the highest came presently to be lowest, and the lowest part presently to be highest; and all without intermission or stay. Hereupon *Sesostris* remembering himselfe, and pondering his saying, presently unyoked his hings, and would no more be so drawne.

Q. How became the tyrant Hiero somewhat to contemplate of the Majesty of God?

A. Upon his command to *Simonides* the wise Poet to discourse what God was, when he required, first for respite one day; after that, two dayes; after that four dayes: whereupon *Hiero* wondring why he tooke such pause, required his reason: he told him the more he entred into consideration thereof to instruct his inability, the more unable he found himselfe to direct another, or to conceive aright what God was himselfe. As likewise it is storied of a Scholler of *St. Austines*, that came to him to be instructed in some points of Divinity, to whom the Father gave this lesson to learne perfectly; and then to repaire to him for another; *I said I will looke to my waies, that I offend not with my tongue.* Which this Disciple having received, departed from him, and returned no more

more in 19. yeares : and being asked by this M. why he came not againe in so long time, he told him the lesson was so hard, he had not well learned it, although so long studied it : and all this, to shew the infinite depth of God and his Mysteries, which like veines of silver, the deeper they are searched into, the richer they are found.

Q. Who are those that cannot, will not, may not doe, nor rightly understand ?

A. There are certaine, that neither understand God, nor can understand him, and those are dead men.

2 There are others that may understand, but care not, and they are wicked men.

3 There are another sort that desire to understand but cannot, and these are fooles.

4 There are a fourth sort that do both understand and make use, and these are godly.

And therefore it is the wise saying of a Father who asked this question, Art thou a Christian? then it behoves thee to con-temne that that seemes to be, and is not, and to embrace that that seemes not to be, and yet is.

Q. One asked a King of the Egyptians, what was the most hatefull thing in the world? And he answered :

A. The Light, which distinguisheth all
B 2 colours,

colours, creatures, and beauties in the world, and is it selfe the most goodly comfort and object of that most excellent sense the Eye: and therefore as one saith; When thou beholdest the light of Heaven, that first and blessed creature of Gods hand, that in a minute transfuseth it selfe throughout all this lower Region, thinke on the testimony of St. *John*, that God is light, essentiall lightnesse, in whom there is no darknesse.

Q. What day was that, that the like was never before, nor never shall be hereafter?

A. When *Josbua* prayed in the midst of the battaile, so that the Sunne stood at a stay, and hasted not towards his *VV*esterne period, so long, that as *Justin Martyr* saith, it made the day 36 houres long. And yet some write, that three houres it stood still in the dayes of King *Hen. 5.* till the Earle of *Ormond* in *Ireland*, with his small company overcame *Amore Arsbur* and others with their terrible armies.

Q. Of what wood was the Temple of Salomon built, dedicated, and consecrated unto God?

A. Of Cedars, of *Sichim* wood, and that by the command of God himselfe, and some reason thereof may be this: 1. For that the Cedar tree is alwaies greene, odorous

rous and sweet, neither will it bend, but support it selfe upright with its owne strength. 2 For that it is truly verified of it that is spoken of *Irish* wood, that neither wormes nor moaths breed in it, nor live neare unto it. 3 For that it is neither massie nor ponderous to load or oppresse the *VValls*, but strong and light.

Q. Of what wood was the Crosse of Christ made, and whether of one intire tree, or of severall kindes of woods?

A. The Crosse of Christ, as we have it by tradition, was made of three divers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypresse being an Embleme of dissolution and death; for being cut or wounded, it withers and wastes away; The Cedar of immortality, because it withstands the consumption and wastes of time to a datelesse perpetuity; the Pine a navigable wood that floats upon the waters, and therefore the most usefull for Ships, to signifie that death should have no more power, nay lesse to overwhelme him, than the Pine is subject unto drowning by the violence of the waters.

Q. What is thought to be the occasion that Christ cursed the Fig-tree being barren, since

it was neither a reasonable creature, nor disposer of its owne seasons, and specially being not then the time of bearing?

A. This is thought not to be without many deep Mysteries; one whereof especially is conceived, to note out the hatefulnesse of Hypocrisie, that seemes to flourish with displayed leaves of vanity and ostentation, but wants the true fruit of faith, which are good workes and charity.

Q. *Why was the same tree in Paradise, (without doubt good, and very good; for all that God created was very good) forbidden Adam to taste?*

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in Adam thus expostulating the case with himselfe: If it be good, why may not I touch it? if it be evill, what doth it in Paradise? But to this *St. Austine*, and divers of the Fathers answer: that the command of God in that, was rather for the tryall of his obedience, than for any other danger that would have growne to Adam by the eating thereof.

Q. *What tree was that, that the same day sprang up and perished?*

A. *Jonas Gourd.*

Q. *What trees in the Scripture are especially called the trees of God?*

A. *It*

A. It is thought to be those that grow forth of their owne accord, as the Fir-trees, the Cedar, and the wild Olive-tree.

Q. Is there a distinction of Sexes amongst trees?

A. Pliny, a most certaine Author, attributes both Sexes and Wedlock unto Trees; and first he instanceth upon the Palme tree; the love between whom is such, that if the female be far disjoyned from the masculine, it becomes barren and without fruit: if the male have his boughs broken by any accident, the female becomes desolate and droops like a Widdow.

Q. What part in trees is the most strongest?

A. Those that grow and shoot towards the North,

Q. What tree is that that is most flourishing in the branches, but most comfortable in the fruit?

A. The Vine.

Q. By what finesse or symphathy is the Vine taken to be the embleme of the wife?

A. As the Vine on the sides of the house: being neither so high as the top, nor so low as the bottome, is an ornament to the house; so the wife placed in the middle condition, neither as the head, nor as the foot, but by the side as a fellow, for they are fellowes,

that walke side by side; is an ornament to the Husband. And as the Vine yeelds the fairest shade of any tree to sit under, so must the Wife be the shade and delight of her Husband. And as there is no tree more sensible of wrong then the Vine, for cut it, and it will weepe and bleed to death; so must the Wife at any just reproofe, be as tender and sensible as the Vine of cutting; and as the smell of the leaves of the Vine in the summer drive away all noysome beasts and Serpents, so must the thoughts of a Husband drive away in the Wife all evill provocations and harmefull intention; and as the Vine being but a weake tree, hath the Wall, or the Elme to support it; so must the Wife, the weaker Sex, be supported by the Husband, the stronger, &c. And as concerning both, thus further the Poet:

*The fruitfull Vine and vertuous VVife are both
for mans delight,*

*For shade and comfort in the day, and solace in
the night:*

*To good ends both of them were made, and so they
both are still,*

*But oftentimes they are abus'd unto most dange-
rous ill.*

*And then we finde it so fall out, that these two
weaker things,*

Doe overcome the strong, the wise, the greatest even of Kings.

Q. Of the apples of Paradise, or Adams apples, what is related of them?

A. That those apples so called, are of exceeding sweetnesse, when they come to their full maturity and ripenesse, and are called of some *Musi*, or Muske-Apples; and it is thus observed, that what part soever of them you cut, there appeares a Crucifix in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden tree of the knowledge of good and evill was of that likenesse.

Qu. What apple or fruit was it that Adam in eating, drew sinne and death upon himselfe and his whole posterity?

A. It is uncertaine, and cannot rightly be knowne, for the Scripture mentions it not: yet some writers, to satisfie the curious, thus bring in their argument: some thinke it was a Persian apple, that at this day grows in the East where Paradise was situate: some thinke it was a golden apple that was sweet to taste, and delightfull to behold: some thinke it was a Cherry, some a Pearre, but all these are uncertain: but this is certain, *Adam primus homo, damnabit secula pomo.*

Q. How many ribbes hath every man or woman?

A. This question hath bred some controverſie among the learned : for there are that affirme, ever ſince the creation of the Woman, that *Adam* loſt a ribbe from his ſide, the man hath one ribbe leſſe than the woman, and leſſe than he had at firſt. Now there are of the other ſide that affirme, and that truly, that there are in either ſide of either ſex, as well of the man as of the woman, 12. ribs, for of that rib which *Eve* was formed, was peculiarly made by God to that purpoſe : neither was it a bare bone, but had ſheſh likewiſe. And therefore, ſince from Earth, and the ſlime of the Earth, and from a bone from that Earth, all poſterities are deſcended, though ſome be rich, and ſome be poore ; ſome be noble, and ſome be baſe ; yet they are all but one metall and deſcent, as to that purpoſe followeth :

Aurea nobilitas lateam ſi veſtiat ollam,

Non ideo ſequitur, hanc minus eſſe lutum.

If golden titles gild an earthen Pot,

That it's leſſe earth for that, it followes not.

And concerning the pride of clothing this admoniſheth us, that they ſhould not be abuſed to that exceſſe, but rather for our humiliation, the ſad remembrancers of the fall
of

of Man : for *Adam* in his innocency wore no cloathing.

Pellitus nunc es, fueras sine vestibus ante,

Nudus eras purus, crimen amictus habes.

Q. What seed of all other is the least, yet bringeth forth the greatest tree ?

A. Christ himselfe expresseth this of the Mustard-seed, of whom is reported in some Countries to be trees of such bignesse, that they yeeld a shadow to sit under.

Q. What kinde of men are most rare in the Kingdome of Heaven ?

A. Some say Hypocrites : for when Christ threatens destruction to the wicked, he saith, their portion shall be with Hypocrites. Some say Usurers. But the German Proverb saith, Princes ; which are as rare in Heaven, as Venison in a poore mans kitchin, but this is alwaies to be understood of wicked and irreligious Princes.

Q. Who are those that are called the Sons of thunder ?

A. Saint James and Saint John the Apostles ; and the reason of this attribute is, for that they affright the wicked, rouze up the sloathfull, drawing all to an admiration of their highnesse : from whence it is, as Saint Bede writes of Saint John, that Son of Thunder, that he thundered so high, that if he had
thundred

thundred a little higher, all the world could hardly have comprehended him.

Q. Who were those that found not a Physitian to cure them being living, but to raise them being dead?

A. Christ, Lazarus, the Daughter of Jayrus, the Widowes sonne, Euticus, Dorcas, and others.

Q. Who were those that once lived on the earth, and never dyed?

A. Henock and Elias.

Q. Who was he that dyed, and was never borne?

A. Adam.

Q. Who was he that was but once borne, and dyed twice?

A. Lazarus.

Q. Who was he that spake after death?

A. Abraham to the rich Glutton.

Q. Who and how many were those that had their names foretold, and spoken of before they were borne?

A. Ishmael, Isaac, Josias, Cyrus, and John the Baptist.

Q. Who was he that prophesied before he was borne?

A. John Baptist in the wombe of his mother: of whom St. Augustine saith, that having not yet seen the Heaven, nor the Earth, yet he knew the Lord of both.

Q. What

Q. What issue was that which was elder then his Mother?

A. Christ: to which purpose the Poet thus wittily followeth it:

*Behold, the Father is the Daughters Sonne,
The Bird that built the nest is hatcht therein:
The old of time, an houre hath not out-run,
Eternall life to live doth new begin, &c.*

Qu. Who was he that seeking his fathers Asses, found a Kingdome?

A. Saul.

Q. Whether of the two companions, the soule or the body, have the greater hand in sinnes, and why for the sinne of the one they should be both together joyntly punished?

A. It is thus answered by a Similitude: A master of a Family committeth his Orchard to two Keepers, of the which the one is lame, and the other blinde: where the Cripple that had his eye-sight, spies out certaine golden Apples hanging upon a Tree, delightfull to his sight, and contentive to his taste, if he might but obtaine them: he not able to plucke them, relates to his fellow how pleasant the fruit seemes to him that he lookes upon with his eyes, and how willingly he would taste, if he had but legges to beare him to them: To whom the blinde answers, And I would not sticke to pull the Apples

Apples, if I had but thy eyes to see them; and so at last betwene this debate they agree, that he that had his eyes should ride upon the others shoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and having eaten, the Master of the Orchard enters, and findes his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one used his feet, and the other his eyes, and so they did it betwene them. The Master finding it so, punished both with one equall punishment, as they had both deserved. After which example doth this most wise Governour exempt neither body nor soule, because they both lend their furtherance to sin: and being thus both guilty, thus he punisheth them both inseparably for ever.

Q. But why should Eternity punish that which is committed in time, and oftentimes but a short time?

A. First, because the sinne, though it be committed in time, is against an infinite Majesty. Secondly, because God judges according to the wilfull inclination of a sinner, that would sinne eternally, if he might live eternally: and to this indefatigable bent of wickednesse, God answers him with everlasting

lasting punishments : for as a Father saith, *Peccat homo in suo eterno, punit Deus in suis eterno* : Man sins in his eternity, and God punisheth in his eternity.

Q. What knowledge is required in a Christian ?

A. There is a twofold knowledge, *Vie & Patriæ* : The first is of this life, where he that knowes most, knowes but in part : The other is of our Country Heaven, wherein we shall know, even as we are knowne, *1 Cor. 13. 12.*

Q. Whether doe fooles bring more profit to wise men, or wise men to fooles ?

A. Cato saith, that fooles bring more profit to wise men, because wise men seeing their folly, they endeavour to avoyd it : whereas fooles on the contrary, make no use of the wisdom of the wise, by reason of their folly.

Q. Wherefore doe Serpents, since they hate all mankinde, yet chiefly bend their forces against women ?

A. By reason of the perpetuall enmity put by God between the woman and the Serpent, and the seed of the woman, and the seed of the Serpent. Of which one thus writes concerning the blessed seed of the Woman that broke this cursed head of the Serpent.

Qua a d tr fu str
 os nguis irus isti de nere auit.
 H Sa m Chr vul l

And as another to the like effect :

Anguis peccatum & mortem generavit in horto :
Sanguis iustitiam & vitam reparavit in ara.

I.

Where the dire Serpent brought in
 wounds and death :

C H R I S T by his blood hath heal'd,
 restor'd our breath.

2.

Both Sin and Death to our exceeding losse,
 The Serpent gave in Garden to Mankinde ;
 But Christ restor'd againe upon the Crosse
 Justice and Life, whereby we ransome finde.

And as another to that purpose,

Solvit pendendo, quod Adam commisit edendo.

Q. How is death proved to be nothing to us ?

A. Thus : when death is, then we are not :
 and when we are, then death is not, and
 therefore death is nothing to us.

Q. How is our life proved to be something al-
 most depending upon nothing ?

A. Thus : the years that are past, are gone,
 and those we have not ; the future we are
 not certaine of, and therefore boast not of :
 the

the time present is but a moment, and that is the brittle thred it depends upon. And therefore to this I adde with a Father, Happy is he, that in this his short minute layeth hold upon Christs mercies, and even whilst it is called to day, and he may be found that bore all our infirmities upon his Crosse; O Lord, saith St. Bernard, I may walke about the Heaven and the Earth, the Sea, and the dry Land, but I shall finde thee no where so soone as on the Crosse: there thou feedest, there thou sleepest, &c. And as he further addeth, so may every sinner in this kinde concerning his unworthinesse and his sins, either to seeke or finde him.

Non sum leta seges, lolium sum tristis: sed oro

Me tamen in messeni collige Christe tuam.

English.

No fruitfull field am I, no blessed Wheat,
But cursed Cockle, to weed out, or eat:
Yet though I am this cast-out, lost and sold
To sin, yet Lord reduce me to that Fold.

Q. *What is the carelesse liver compared unto, and most fitly?*

A. To him that sees his face in a glasse, goes away, and either forgets his deformity, or cares not to amend it.

A good and short rule to meditate:

Quid sis, quid fueris, quid eris, semper mediteris.

Alwaies

Alwaies meditate what thou art, what thou wast, what thou shalt be.

The yong mans question to the old man concerning life, and what it is to live.

Die venerande senex, humanum vivere quid sit?

The old man answereth :

Principium vite dolor est, dolor exitus ingens,

Sic medium dolor est, vivere quis cupiat ?

English,

The beginning of mans life is griefe and misery, the end of it griefe and misery, and the middle nothing but griefe and misery, which conjoynes both the middle and end, & makes one compleat masse of sorrow and all ; of which we may say as one saith :

What joy to live on earth is found,

Where griefe and cares doe still abound?

And therefore the more firmly to fix this Exhortation, againe he saith, Young men heare me an old man; that being a young man heard old men, and have both by relation and experience found the truth hereof.

Q. What sin is that, which by making others contemptible in a mans owne eyes, makes his owne contemptible in the eyes of God?

A. Pride, a sin so much beaten against by the learned of all ages, that it is admired how.

it

it hath preserved a life so flourishing to these times of ours.

A pithy Ænigma, whereof to that purpose is here infix'd.

O—	}	SUPER	}	Be,
Mors				Te,
Cur--				Bis,
Deus--				Nos,
Negat				Bis,
Vitam	}			Nam?

Englished.

O proud Man,
 Death is above thee :
 Why wilt thou be proud ;
 Seeing God above us
 Denies to the proud
 The life above !

Further motives for humility.

If these deject thee not, then consider a little further with me, whither the life will lead thee, which is to death ; and whither will death carry thee but to judgement.

But before we come to speake of the judgement, let us a little consider death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards.

Mors solet innumeris morbis abrumpere vitam M

Omnia mors rostro devorat ipsa su

O
 Rex

Rex, princeps, sapiens, servus, stultus, miser, æge
 Sis quicunque velis, pulvis & umbra eris. R S.
 Englished.

The many sorrows that are heires to breath,
 And Twins adjoyn'd to it, are freed by death;
 With whose impartiall sythe, the wise, the
 just,
 Princes and Kings are all mow'd downe to
 dust.

2. *What is there concerning the last Judge-
 ment?*

Before this Judge, all Judges must appeare,
 Despite their greatnesse, dignity, or place,
 For to be judg'd as they have judged here,
 Where feare, nor friendship, Justice shall
 out-face.

Excuses there t'alleadge, will be but vaine,
 As to appeale unto the Sea of Rome;
 For there the guilty though he much do faine,
 Shall not pervert his Justice, nor his Doome.

(estate,
 Weigh then most wretched man thine owne.
 How in this judgement thou must stand up-
 (right,
 Where shall no booke be opened to relate,
 But even the conscience shall it selfe indite.

For as Saint Bernard saith :

*Non sicut amo, non sicut odio, non sicut timeo :
 sed sicut invenio, judico.*

Which

Which is,

I judge not as I love, I hate, or feare;
But sentence on the truth of what I heare.

Q. What shall be the last words that shall be spoken in this world?

A. Come ye blessed, Goe ye cursed, &c.

Aspera vox ite, sed vox benedicta venite,

Ire malis vox est apta, venire bonis.

From which bitter word, I pray with St. Bernard, Deliver me O Lord in that day.

Q. What are the parts of repentance?

A. These six; Viz.	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 4em; vertical-align: middle;">{</div> <p>Confession of Contrition for Detestation against Aversion from Conversion to Obedience to</p> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 4em; vertical-align: middle;">}</div> <p>sinne. God.</p> </div>
-----------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------

Q. What Language, according to the conjectures of some learned, shall we speake in the world to come?

A. The Hebrew, a Language that Christ himselve spake in this world, and the most ancient and most sacred of all other, being spoken by Adam and Eve, and which was not changed at the confusion of Babel: the next whereto is the Greek, as most rich; then the Latine, most copious.

Q. Which of all the Psalmes of David is the longest; and which the shortest?

A. The

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 lines, where the meeter ends, to a verse, as the other of two Stanzas.

Qu. Which of all the Psalmes of David is the most mournfull and compassionate?

A. The Psalm 77.

Q. What Psalm is it that the wicked, nay the very Devils themselves, according as Athanasius writeth, tremble and quake to heare read or recited?

A. Psalm 68. Let God arise and see his enemies scattered.

Qu. How many Innes or Lodgings did the Son of God use in this world?

A. Foure: which are these:

Prima domus Christi, fuit alius virginis alma:

Altera praesepe, crux tertia, quarta sepulchrum.

Englished:

Our Saviours first house was the Virgins
VVombe,

Second his Stall, third Crosse, the fourth
his Tombe.

Q. Since many other Birds resort to the dead carcasses, as Crows, Prognosticators of weather, and Vultures that presage death and battell, it remaines to consider why it pleased the wisdom of God, only to name the Eagles, as it is in the Text, where the dead carcasses are, thither will the Eagles resort?

A. It

A. It is answered, For that by those he would figure out unto us the condition of the godly; for as the Eagles fly the highest of all other Birds, so must the faithfull Christian soare up with wings of Contemplation: and though sometimes they stoope to the occasions of the world, yet their conversation must be on high: and as the Eagles are said to be sharpe sighted, and can behold the piercing beames of the Sun, so must the true beleever with undazled eyes behold the Sun of righteousness with more resplendant raies, even the Son that makes the Sun, that makes the day. And as the Eagles are fed with dead carcases, even so must the faithfull Christian feed upon the crucified body of Christ.

Q. What part of the earth was never seene but by foure kindes of men?

A. The bottome of Jordan, and that when God divided the water: which was done once by *Moses*, after by *Joshua*; then by *Elias*, and last of all by *Elizeus*.

Q. Whereupon doth the foundation or base of the Earth consist, or upon what doth it rely?

A. It is a secret sought of all men, unknowne of many, and perceived of few; to which yet we answer from the Scripture: That the base and huge weight thereof relies on nothing: and *Job* himselfe testifies upon

upon no materiall thing, but is only supported by the power of God himselfe.

Q. What is that that beares all, formes all, nourisheth all, increaseth all, creates all, buries all, and receives all into her againe?

A. The Earth.

Q. Whether doth it wax old, or not?

A. All writers doe agree, and one age testifieth unto another, that it waxeth old as doth a Garment, or the birth of a woman; and experience it selfe findes, that both in the fruitfulnessse, the strength and operation of Hearbs, Plants, and Vegetables, the defect and decay thereof is daily seen, and the lessening of the operation and vertue most sensibly perceived, in the languishing dolour of many incurable diseases in these times.

Q. Wherefore doe the Jewes breake the Glasse in which the Bride and Bridegroome drinke?

A. To admonish them, that all things are transitory and brittle, as the Glasse, and therefore they must be moderate in their pleasures and desires.

Qu. Wherefore have all Jewes a ranke smell or savour?

A. Some thinke, because they are of a bad digestion; others thinke, because they use not labour nor exercise, but live by Usury:
some

some thinke the wrath of God upon them, the immediate cause; howsoever, they have been a people strangely dispersed over the face of the earth, slaughtered and tormented in all Countries, *France, Spaine, Portugal, Germany and England.* Some of their offences were, washing and clipping the Kings Coine, circumcising and stealing of christian children, and pricking them full of holes for their blood, which they conceited would cure the Leprosie and ranke smell both of their breath and skin. In King *Johns* time they were fined at 1000. markes a man, upon penalty of not payment to lose their teeth; an old Jew at *Bristol* had six of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdoms, upon a rumour spread, that they had poysoned all the Wells in those Countries: and where ever they live at this day among Christians, they live in subjection and slavery to them they most hate.

Q. What Country in the world is the most desolate and solitary?

A. The Country of the Sodomites, where Satan wonne so much ground, that whereas according to Strabo's description, stood thirteene Cities, situate upon one of the most fruitfull soyles in the whole earth, even a
C second

second *Eden*, or Garden of Paradise, for pleasure and beauty, whence sprung those clustering Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe above her fellowes, but all with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left upon another, nor no other witnesse of their sometimes being, more then the dire smell of fire and brimstone, the heavy Justicers of God that destroyed them : and for the fruit of the Vine that made glad the heart of man, in them perverted from his true use of sin and drunkenness, are only found now Apples of a beauteous appearance, but touch them and they are but ashes, and of a sulphurous savour ; an Ayre of so poysonous a vapour above, that (as Historiographers write) stifles the Fowles that fly over it, that they fall downe dead, and the Fishes likewise in that dead Sea under it, poysoned as they fall in, or float from, the silver streames of Jordan, that thence empty themselves into the sulphurous Lake.

There are four kinds of men that lay claime to their owne and others, but not one rightly, and these are they :

- 1 The first saith, That which is mine is thine,

thine, and that which is thine is mine : and this is the Idiot.

2 The second faith, that which is mine is mine, and that which is thine is thine : and this is the indifferent man.

3 The third faith, That which is mine is thine, and that which is thine is thine : and this is the godly man.

4 The fourth faith, That which is thine is mine, and that which is mine is mine owne : and this is the wicked man.

Christ all, and without Christ nothing. *1*

*Possidet ille nihil, Christum qui perdidit unum,
Perdidit ille nihil, Christum qui possidet unum.*

Q. What doe we owe unto our neighbour ?

A. Three things : that is to say,

Nostrum $\left\{ \begin{array}{l} \text{nosse} \\ \text{posse} \\ \text{velle} \end{array} \right\}$ *in* $\left\{ \begin{array}{l} \text{consiliis :} \\ \text{subsidiis.} \\ \text{desideriis.} \end{array} \right\}$

To counsell, to assist, to desire his good.

Three things are most precisely necessary for every christian man, and what they are :

Faith — $\left\{ \begin{array}{l} \text{without} \\ \text{which we} \\ \text{cannot} \\ \text{please} \end{array} \right\}$ *G O D,*
A good name,
A good consci-
ence, — $\left\{ \begin{array}{l} \text{our neighbour,} \\ \text{our selves.} \end{array} \right\}$

Of the latter of which one writes.

O vita secura ubi est conscientia pura !

O life secure that hath the conscience pure !

Q. Why doe young men many times say they are younger then they are, and old men they are elder then they are ?

A. This doth youth, that he may seeme to preserve the flower of his youth the longer : this doth age, to regaine more reverence and authority, but either foolishly.

Q. He that learnes from youth, whom doth he resemble ?

A. Him that eats Grapes before they are ripe, and drinkes wine before it be settled.

Q. But whom doth he resemble that drawes his precepts from old men ?

A. Him that eats ripe Grapes, and drinkes old wine; for, *Seniores sunt Saniores:incipientes insipientes.* And likewise much the more, *Quæ laboriosa fuere juventuti studia, ea sunt jucunda senectuti otia.* Whose studies were more painfull in youth, their pleasures are more perfect in age : for in the largenesse of knowledge is the sweetnesse of life ; and therefore neither in youth nor age should we thinke our selves either too young or too old to learne, but with the resolution of that Father say, *Et si alteram pedem in sepulchro haberem, adhuc discere velim.*

Learning

Learning would I desire, and knowledge
crave,
Though I were halfe sepulchred in my
grave.

2.

Hereafter follow certaine mixt
Philosophicall Questions, more va-
rious, and of greater liberty.

Q. **C**hrist bids us be wise as Serpents :
Wherein consists the wisdom of Ser-
pents ?

A. 1. That in the Spring she casts her
old skin, to invest her in a new.

2 That she will defend her head above all
things.

3 That she stops her eare at the voyce of
the charmer.

4 That carrying poyson alwaies in her
mouth, she still exposeth it before she drinks,
of whom the Poet wittily thus writes :

*Ut nulli nocuisse velis imitare Columbam :
Serpentem, ut possit nemo nocere tibi.*

English.

That thou no hurt of other men maist take,
Be wise as Serpents for thine owne dear sake:
That against others thou doe not offend,
The Doves offencelesse nature apprehend.

C 3

Whe-

Q. Whether may the warmth of Velvet, or Frize be more comfortable? or whether the continued pleasures of great men, or the seldome, yet sometimes pleasures of poore men be more delectable, or whether great men take more content in their great pleasures, than meane men in their lesser?

A. The warmth or health to the body is all one; though velvet have the superiority for ornament, it hath not therein for use: And as for the great pleasures of great men, being daily and common, are not thought so delectable, as the seldome recreations of the meane, but rarely and desiredly afforded. In meane ragges (wholsome, though not costly) the poore may be as much, nay, are (for the most part) more delighted, sleepe as soft on their beds of Flocks, as the other on their Pallets of Downe: for all content, or dislike is of our owne making: for so good or ill an Artist is imagination, that it will turne Frise into Velvet, and Velvet into Frise: or as the imagination shall be flattered, so the senses are perswaded, and so it is enjoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may be found napping under a thatcht-patcht Cottage. As the King sometimes in a Poem of his to that purpose wittily complained:

O Sleepe, O gentle sleepe, Natures soft nurse
How have I frighted thee?

That thou no more wilt weigh my eye-lids
downe,

Nor sleepe my senses in forgetfulnesse?

Why rather, sleepe, lyest thou in smoky cribs,
Upon uneasie pallets stretching thee,

And husht with buzzing night-flies to thy
slumber,

Then in the perfum'd chambers of the great,
Under the Canopies of costly state:

And lull'd with sound of sweetest melody.

O thou dul god, why lyest thou with the vild
In loathfull cribs, and leav'st the Kingly
couch.

A Watch-case, or a common Larum-bell.

Wilt thou upon the high and giddy mast,

Seale up the ship-boyes eyes, and rocke his
braines,

In cradle of the rude imperious surge;

And in the visitation of the winds,

Who takes the ruffian Billowes by the tops,
Curling their monstrous heads, and hanging
them

With deafing clamor in the slipery clouds,

That with the hurley, Death it selfe awakes:

Canst thou, O partiall Sleepe, give them
repose,

In a wet season in an houre so rude,

And in the calmest and most stillest place,
 With all appliances and meanes to boot,
 Deny it to a King? then happy lowly downe,
 Uneasie sits his Robe that weares a Crowne.

Qu. Why are not riches in their flight, said to take themselves to the wings of a Cocke, or a Hawke, or some other tame Fowle, but to the wings of a swallowe?

A. Because the Cocke and the Hen, and the Hawke, and such like, are domesticall creatures; and though sometimes they step aside, yet may often times againe be found; as the Hawke sometimes by her bels, when the Swallow passeth away unrecoverable.

Q. How many, and what Creatures are those that live only without meat?

A. Foure: the Cameliion by the Ayre, the Wont or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; unto which may be added the Dormouse, which lives partly by sleep.

Q. What is the reason that Hearbes, that are planted in the Earth by the industry of man, grow up so slowly, and prosper so leisurely, though well manured and excellently applyed every way, when as weeds and such like shoot up hastily of themselves, without either tillage or toyle?

A. It

A. It is answered, that the earth is to the one a Step-mother, to the other as a naturall Parent; and therefore to those which are her owne legitimate and truly, she lends the more nourishment, when to the other, but as bastards, she withdraweth it from them. For the earth is to the weedes, as mans naturall corruption to his vices, which spring up of themselves plenteously: but vertue and goodnesse by grace and education more sparingly.

Q. Why are Cats and Whelpes brought forth blinde?

A. Because that drawing neare to their maturity and ripenesse, they wound & pierce the matrix with their clawes, whereupon by their Dams they are hastily and imperfectly cast out before their time.

Q. Why doth blood issue afresh from an old member, or wound, many dayes before made and dried up, the Murtherer approaching neare unto it?

A. Our Naturalists observe divers naturall causes to the effecting of the same, which for their uncertainty we meddle not withall; but thus conclude, that Murther shall not be concealed or unrevengeed: and to that end, the blood of the slaughtered cries for vengeance at the hands of God: which God

So regarding, by that meanes answers, to approve to man what often seemeth doubtfull otherwise, as hath most strangely been manifested.

Q. Why doe the affections of Parents run upward to their Children, and not their Children run downward to them?

A. Even as the sap in the root of a Tree ascends into the branches thereof, and from the branches returnes not into the root againe, but runs out from thence into seed; so Parents love their children, but children so love not their Parents, but their affections run forward to a further procreation: Whereby it comes to passe, that one Father with more willingnesse brings up ten children, then ten Children in his want sustaine one Father.

Q. How is it that there be many more women in the world then men?

A. Some thinke, because Women are exempted from the Warres, from the Seas, Imprisonment, and many other troubles and dangers of the land, to be a reason sufficient: so others likewise there are, that thinke this may be a reason, because in the whole course of Nature, the worst things are ever most plentiful. To which effect *Pliny* tels a Story of a certain Field-Mouse, that every moneth brings

A Helpe to the young
brings forth thirty, when the Elephant, a creature of use and service, is three yeares in travell with one. And therefore one thus merily writes of that sex :

*If women were as little as they're good,
A Pescod shell would make them Gowne and Hood.*

Questions of the Earth.

Q. How many miles is the earth on circuit ?

A. It is uncertaine, and cannot rightly be defined : for as the Lord said, Who hath measured the earth ? yet the Mathematicians and Astrologians are of opinion that it is four times 5400. miles : but howsoever, in respect of the Heavens, they conclude but a point, where every Starre in the eight Sphere is esteemed bigger then the whole Circumference thereof ; where, if the body of the earth should be placed in the like splendor, it would hardly appeare : Yet, as saith a Father, We make of this little so great a matter, so admiring this miserable dust ; on which not only we, that are but Dust and Wormes doe creepe, but also many other Wormes and Beasts besides : And yet this point is divided among mortals into many points, and with fire and sword contended for, and sought : and many are so besotted therewith,

with, that they would exchange for a mote of this point, their part in Heaven, could they meet with a chapman.

Q. Where is the center or middlemost part of the earth?

A. At *Delphos*, as the ancient would have it: to which purpose, *Strabo* tells a Story of two Eagles sent from *Jove*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neare the Mount *Taurus*: *Ptolomeus* thought it under the *Æquinoctiall*: *Strabo* at *Parnassus*, a mountaine in *Græcia*: *Plutarch* was likewise of that opinion. But most of our Ecclesiasticall Writers have thought *Judea* to be the middle of the earth, and *Jerusalem* the very point and center; of which opinion was *St. Hierome*, *Hillarius*, *Lyra*, and others: according to the Psalme, *God hath wrought salvation in the midst of the earth*, that is at *Jerusalem*, by his Passion, yet in respect of the whole world, there is no place properly the middle, because it is round.

Q. Wherefore is the world round?

A. Because that it, and all therein, should not fill the heart of man, being a triangle receivable for the holy Trinity.

Q. How far is the East distant from the West?

A. A.

A. A daies journey, for the Sunne passeth betweene them every day, going by Astronomicall computation 900. miles in an houre.

Q. *VV*hether is the water or the earth the greater?

Q. It is answered, the water is bigger than the Earth, the Aire bigger than the *VV*ater, and the Fire bigger than the Aire.

Q. *VV*hat comparison is there betweene the Sunne and vertue?

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast upon the earth, as the nearer thereto the greater; so vertue, the more high and elevate it is, the more it shines unseene, unlesse to it selfe, and such as participate in the fruition thereof, as that other, the more unreaill and declining, a greater, but a worser light to the world.

A certain old Doctor of the Church compared the Old Testament and the New to the Sun and the Moone: the Old borrowing light from the New, as the Moone from the Sun; the New being wrapped up in the Old, and the Old revealed in the New.

Qu. *VV*hat is the highest of all things?

A. The Sea is higher than the Earth, the Ayre higher than the Sea, the Fire higher than

than the Ayre, the Poles higher than the Fire,
God higher than the Poles; higher than
God, nothing.

Q. What may the world most fitly be compared unto?

A. To a deceitfull Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity.

*Q. Si fugio sequitur, sed me fugit illa sequentem.
Res mira & varia est, dic mihi queso quid est.*

English.

If I her follow, she me flyes;

If I her fly, she followes me:

A thing most strange and various 'tis,

I pray you tell what it may be.

A. The Rainbow, which seemes to vary in colours according to the variation of the mind of him that beholds it.

Q. What times are we chiefly to select to ourselves, for the ordering of our affaires, and as the most convenient for that purpose?

A. The Morning and the Evening: in the Morning, to propose what we have to doe: in the Evening, to consider what we have done and effected: so that we may husband our time in the early and wise disposall and accomplishment of our affaires. And next,

That we may also have the first of these
golden

golden Verses on our side, and the other either frustrated, or not strongly against us, which ensue as followeth.

And first for our early rising in the Morning :

Sanctificat, ditat, sanat quoque surgere mane.
Englished.

To rise betimes hath still been understood
A meanes t' enrich, make wise, preserve pure
blood.

For the second.

*Omnia scire putes transacta tempora vite,
Vel male, vel temere, vel nihil egit homo.*

Englished.

Survey all things, and their swift progresse
scan,
Rash, bad, or nothing in them's done by man.

Q. Whether through the whole yeare are there more cleare or cloudy dayes ?

A. The dry are more then the rainy : the cleare more then the cloudy, according to the Poet :

*Si numeres anno soles & nubila toro,
Invenies nitidum sapius esse diem :*

Number the dayes, the cloudy and the cleare,
And thou shalt finde more faire then foule i'th
yeare.

Bu

*But womens beauties if thou so compare,
The greatest numbers are more foule than faire.*

And yet one saith :

*Who takes a woman foule unto his wife,
Doth pennance daily, yet fies all his life.*

*Q. Whether are some dayes to be accounted
infortunate or not, as in our Kalender are set
downe ?*

A. They are not : as in the Country-mans
Councillor here ensuing, is further to that
purpose related. And therefore *Heraclitus*,
not without cause blamed *Hesiod*, for his di-
stinction of dayes good and evill, as if he were
ignorant that all dayes were alike. To which
purpose is here annexed the noble courage &
resolution of *Lucullus* the Captaine, who
with no lesse happy event than ripe judge-
ment, being endangered by an enemy, and
upon an ominous day, as his Souldiers ter-
med it, likely to have been surpris'd, anima-
ted them on notwithstanding to a famous
rescue and victory, with this perswasion, that
giving the onset with resolution, they should
change a black day to a white : and the suc-
cesse was answerable.

*Q. Whether is the custome lawfull or not,
that is commonly used for the celebration of our
birth-dayes ?*

A. The

A. The Heathen in ancient times had this cuſtome in great eſteeme and reverence, and in ſome meaſure we may be imitators of them : but how we ſhould celebrate ours; Saint *Auſtine* hath given us a Rule, that is, with thankfulneſſe and rejoycing in God, that he would have us borne to be Temples conſecrated to him: the daily rejoycing when we finde in our ſelves a willingneſſe and perfection in ſome meaſure to goe forward and endeavour the end of our Creation, which is the ſervice of God ; unto the which end, unleſſe we referre our whole care, we ſhall have ſmall cauſe of rejoycing, but rather to wiſh we had never beene borne. And moſt of the Fathers are of opinion, that none of all the Saints thus celebrated their birth-dayes, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens we deſcend a moment to the Pope and Rome.

Q. *The Pope borrowes two Prerogatives the Apoſtles, and what are they ?*

A. Saint Peters Keyes, and Saint Pauls Sword : that which he cannot enter into by the one, he may inforce by the other. After the example of *Julius* the ſecond, Pope of Rome, who leading his Army along by the River *Tiber*, threw therein his keyes, ſaying,
VVhen

when Peters Keyes profit us nothing, then come out Pauls sword. And how is it drawne at this time, the world takes notice, as against Venice, France, the Duke of Ferrara, and in an hurly-burly, unsheathed throughout all Italy: the Dog that with shut eyes barks against all truth.

Q. Tell me in the vertue of holy obedience what garments were they that preserved their wearers from the Devill?

A. The Garments of St. Francis, as the Papists tell us: as if the Devill could not as well know a Knave in a Fryers habit, as in any other.

Q. What is the reason of all other things, that the Pope christens his Bels, they having many times that prebeminence before men?

A. That the sound of them might drive Devils out of the Ayre, cleare the Skies, chase away stormes and tempests, quench fires, and give some comfort to the very dead, and the

So which purpose here the Bels ring out their owne peale.

*Behold my uses are not small,
That, God to praise, Assemblies call.
That break the Thunder, waile the Dead,
And cleanse the Ayre of Tempests bred;
With feare keepe off the Fiends of Hell,
And all by vertue of my Knell.*

Q. What

Helpe to Discourse.

Q. What is the Popes chiefe stile, wherein the number of the Beast is reckoned, as in the 13. of the Revelation, and the last verse, is manifested in these words : Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666.

A. *Vicar I'us generalis Dei In terris.*
English.

Gods generall Vicar upon Earth.

Thus reckoned,

DCLVVIIIIII.

Q. What number was the most fatall to Rome ?

A. The sixt number, according to the verse ensuing :

*Sextus Tarquinius, Sexi' Nero Sextus & iste
scilicet, Papa Alexander 6)*

Semper sub sexto perdita Roma fuit.

What other names or numbers to her wone in the sixt still she lost, was Rome undone.

Q. What inscription or motto was that (according to the Fiction) which Martin de Asello fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishopricke ?

A. *Perta patens esto nulli, claudaris honesto.*
Where the Painter mistaking himselfe, made the point at nulli, and so made it, Gate be open to none, but shut out all honest men.

The

The Pope riding that way, before *Martin* had corrected his inscription, taking it for profest knavery, discarded him of his Bishoprick (as it was wonder) and placed another in his house; who kept the inscription still but only altered the point, and made it thus: *Porta patens esto, nulli claudaris honesto.*

Adding thereunto:

Ob unum punctum caruit Martinus Asello.
Gate open to the good, and shut out none,
For one poore point is all from *Martin* gone.

Q. There is a certaine thing that hath not the art of Numeration, neither knowes the order of time how it passeth, and yet lest we should be ignorant, or the time should deceive us, it instructs us in both carefully?

A. A Clock: upon which one thus writeth:

*Qui nescit quo vita modo volat, audiat hora;
Quam sit vita brevis nos docet ille sonus.*

He that would know how minutes steale away,

That peece up houres, that patch out the day;

This trusty Watchman, to supply our need,
Proclaimes our lives short sponne in their swift speed.

Q. What are the natures and dispositions of the foure Elements?

A. The

A. The Earth is dry, the VVater cold, the Aire moyſt, and the Fire hot.

Q. VVhich is the biggeſt of theſe Elements?

A. The Fire, whoſe nature is ever to mount upward, and if you turne it downward, it goes out thereupon. Thence proceeds St. Chryſoſtomes admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, doe ſhoot downward, ſo contrary to the fire.

Q. VVhat fire is that, that ſometime followes, and ſometimes flyeth away?

A. *Ignis futuus*, or a walking fire, (one whereof keeps his ſtation this time neare *Windſor*) the pace of which is cauſed principally by the motion of the Aire: for the ſwifter one runs, the ſwifter it followes, the motion of the aire enforcing it.

Q. VVhat thing is that moſt uſefull and precious in the world, that produceth another of no uſe nor goodneſſe at all?

A. Fire, from whence proceeds ſmoke, of which *Lipſius* writes.

Ita te tolle à humo ut abſis à fumo.

Q. What coales doe longeſt of all other preſerve fire?

A. The Coales of Juniper, of whom it is reported, that they have kept fire a whole year together, without ſupply or going out.

Q. VVhat

Q. What is that which being the heaviest and hardest of all things, yet yeelds both to the extremity of fire and water?

A. A stone that Fire melts, that Water weares, that Time consumes. Time, as the Poet saith,

Which cheeres the Ploughman with increasefull crops,

And wastes huge stones with little water-drops.

Q. What stone of all other is the greatest wonder?

A. The flint-stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. What is that which being first water, afterwards assumed the forme of a stone, and still retaines it?

A. The Chrystall, congealed by Frost.

Q. What stone is it, that yeelds neither to fire, nor to the hammer?

A. The Adamant, which as our naturalists observe, is dissolved onely by Goats blood: whereupon Saint Chrysostome writes, Though the heart of a sinner be more hard than an Adamant, yet will the blood of Christ mollifie it.

Q. Whether have stones vegetative life or no?

A. This if we doubt, our Pioners and Mineralists

Mineralists will resolve us, who finde out by experience, that although Minerals be buried deepe in the earth, yet through divers veines and channels, suck in moysture and nourishment, as doe Plants and Trees : and that they doe likewise increase and grow, though in a slower progression and degree than other things, is profitable and certaine.

Q. Is there a difference of prerogative among stones ?

A. It is answered, there is : For the stone in the Altar hath more honour than the stone in the streets. For the one is kneeled unto with devotion, the other trodden on by the feet.

Q. Which are the most precious stones for mans use ?

A. The two Milstones of the Mill, of which the one never stirs, the other never lyes still.

Q. What Birds of all other are the most gentle, and the most innocent ?

A. The Dove for gentlenesse and simplicity is commended in Scripture : for the Dove is among Birds, as the Sheepe is among Beasts, from whose kind no hurt proceeds to man, being a sociable Creature for his service ; of whom it is observed, that he yeelds up his life for the sustenance of man, sobbing it out with a kind of meeknesse and patience,

patience more than any other Creature : and for his use, there is nothing unnecessary for our service in the whole composure of him : his flesh being good for meat, his guts for the string of instruments, his dung to enrich the field, his wooll for eloath, so nothing superfluous. So likewise the Dove, a patient, not an offensive Creature, without beake or talons of oppression, having no other defence against her enemy, the Hawke, and such like, more than the swiftnesse of her wing ; according to the Poet :

*Pelle Columba caret, rostro non ledit,
Possidet innocuas, puraque grana edit.*

Her food is graine, her beak doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawke, as it is said, because of his beake,

*Odimus Accipitrem quia semper vivit in armis.
We hate the Hawk, and feare him near and far,
Because his beake still threatens to us war.*

Q. Whence proceeds the mourning of the Dove ?

A. For feare of the miscarrying of her young, which she is so fruitfull in that she brings forth every moneth, or at least layes Egges : they joyne their beakes in the way of love, and conceive by billing.

Q. What Birds of all other are the most ravenous ?

A. The

A. The Eagle, the King of Birds, of whom it is delivered, that they never dye by old age or sicknesse, but by famine, and that by reason of the upper part of her beake so in-clasping the under, that she cannot open her mouth to receive her food. *Ælianus* writeth, that the feathers of the Eagle, put among the feathers of other Birds, doe consume and waste them away, as doe the evill-gotten goods of some rich oppressour, not onely themselves but together the whole lumpe, some whereof were well or much better gotten. To which purpose Saint *Chrysostome* saith, a few riches evill gotten will not onely waste themselves, but consume away those that are well gotten. Of which one writeth, *De bonis male acquisitis vix gaudet tertius heres.*

*Of piles of wealth, rais'd by unjust extortion,
The third heire seldom doth enjoy his portion.*

Q. Why is the Eagle spread in the Emperours Armes?

A. Some thinke it was so given upon a compact between the Emperour of Germany and Constantinople, upon an agreement between them, that the succeeders in the German Empire after Charles the Great, should be called Emperors of the West, as the Emperors of Constantinople, Emperors of the

D

East;

East; and so the head should look both waies,
as the verse seemes here to confirme it :

*Picta biceps Aquila hinc occasum, hinc aspicit
ortum :*

Alter, ait, nostri est Caesaris, alter erit.

The Eagle spread, had this and riper scope,
To eye both present, and the future hope.

*Q. What bird is it, that bath the fairest feathers,
but the most bellish voyce of any other ?*

*A. The Peacock, whom the Poet termes
to be,*

Angelus in penna, pede latro, voce gehenna :

A Bird that hath an Angels plume,
A theevish pace, a hellish tune.

Pliny writes, that the Peacock envying
the profit of man, devoures her owne dung,
lest he should make use of it.

*Q. What Birds in the Scripture doth God pre-
fer before wicked men ?*

*A. The Kite, that knowes her time as doth
the Turtle, the Swallow, and the Storke.*

*Q. What Birds are most perfect Heraulds of
the Spring ?*

A. The Swallow, and the Suckoe,

*Q. Is there any thing more of observation in
the Swallow ?*

*A. There is : and this is very observable
of her, the discretion she uses in feeding of
her young, when having five in her nest, she
ever*

ever begins at the eldest, and so by degrees goeth over the rest, that all may have alike, and none be forgot. In the Winter she flies not away, as it is reported of her, but is found to lye in her nest as dead, and to revive againe with the approaching warmth of the Summer, which some take to be an Embleme of the Resurrection.

Q. What Bird of all other is the most sweetest in voyce?

A. The Nightingale, who as *Pliny* notes ever sings sweetest notes in the hearing or presence of man: and the reason is, as the fiction leads us, for that the Cuckoe and the Nightingale, two quiristers of the season, in some ripenesse of the Spring, wherein they both take their tunes, which is most chiefly from the middle of *April* to the end of *May*, fell into a controversie of the excellency of their voyce and note, which dissention grew so farre, that it could not be ended without an umpire; unto which the Asses was chose, as thought a fit Judge by reason of his long eares, quick hearing, and presence: by whose judgement the Cuckoe was preferred, because her note was easie and plaine to his capacity; the Nightingale thus cast, appeales to man for her censure; and where ever she sees him attentive, there she runs into the

varity of her most excellent Ditties.

Q. What in times past was the controversie for beauty or excellency betweene the Crow and the Goose?

The Crow sayes ;

*Alter a me in terris non est fecundior ales.
In all the earth no Bird than I more white.*

The Goose answers :

*Tu me plus loqueris, plus ego scribo tamen.
Though lesse I speak then thou, yet more i'le write.*

And concerning the Parrot, Aristotle was of opinion, that she would speake more and better than she doth, if she drunk but wine.

Q. Who were those amongst men that attempted to flye like Birds?

A. Icarus and Dedalus : and of the late Italian that flew from the top of Saint Markes Tower in Venice, and did it without hurt : besides, an English-man that offered to undertake to fly over the Thames, but afterwards he flew from his purpose, and did it not : and as I have heard since, he is flowne over the Sea in a Ship.

Q. Who are the most merry, most free, the most mad, and the most blessed in the world?

A. The most merry are Popist-Priests, that sing when others weep, both before they dye, and after they are dead.

The most free are Physitians, that are only
licenced

licenced to kill without punishment, so that what is death to others is gaine to them.

The most mad are nice Grammarians, that fight about vowels, and for ayre and sound, and with as much bitternesse as the *Turke* against the *Rhodes*.

The fourth are the poore that are blessed, to which I incline, though with *Agar* I pray to give me neither poverty nor riches, but contentednesse.

Though *Ovid* could say concerning their blessednesse :

Non tamen hæc tanti est, pauper ut esse velim.

Though blessings be for them in store,
To be their heire i'de not be poore.

Q. Wherefore have Grammarians formed three genders in Art, seeing there are but two in Nature ; or why doth not Nature bring forth things of the Neuter gender, as well as of the Masculine and the Feminine ?

A. Let him tell the cause of that who can, or if he cannot, let him seeke out another *Palemon* that can untye this knot, for my heifer shall not plow this.

Qu. What is that which knowes not it selfe to speake, understands not a voyce, yet conceales not, but repeates the voyce of him that speaks ?

A. Echo, the daughter of the Ayre and Tongue, lodging chiefly in hollow cavernes, desarts, and floods.

Qu. *What may come into thy minde by recording these six Muscall vowels :*

U T R E M I F A S O L L A.

A. The custome of Drunkards, for when they drinke,

They be-	{	Ut,	{	Savingly,
gin in		Re,		Regularly,
		Mi,		Marvellously.

They hold	{	Fa,	{	Familiarly,
on in		Sol.		Solemnly.

But they alwaies end in La Mi, because the end is Lamentable and Miserable.

Q. *What creatures are those, some living, and some dead, but rule all the world ?*

A. The Sheepe, the Goose, and the Bee : for the Sheepe yeelds parchment, the Goose quils to write it, and the Bee wax to seale it, according to these verses :

The Bee, the Goose, the Calfe,
doe so maintaine the might
Of Monarchs, Kings, and States,
that wrong surprize not right :

The

The Bee brings sealing wax,
The Goose our writing quils :
The Calfe his Parchment coat, or skin,
for Deeds, and dead mens Wills.

Q. What Creatures are those that are both in the Heavens, in the Earth, and Sea ?

A. The Dogge, the Serpent, or Dragon, according to the Poet in one instance.

Latrat in ede Canis, nat in aquare, flugit in astris.

Though more confined creatures more doe pine,
The Dogge in house, Sea, Sky, doth barke, swim, shine.

Q. Whether are there more or greater living creatures bred on earth, or in the Sea ?

A. In the Sea, (as all Writers testifie and agree upon) and this moreover they adde, that there is no creature upon the Earth, that hath not his like in the Seas : and yet there are many in the Sea that the Earth cannot parallel, nor any other place : and beside, with this good difference, that those creatures that are hurtfull on the Earth, in the Waters are not so, as the Snakes, and such like, there are without their venome and offence.

Q. What is that which nothing being more
D 4 *heavier*

heavier of it selfe, yet nothing more unmoveable, and if you keepe it not within bands, sever it selfe into many particulars, yet after runs into one lump, and being it selfe unchangeable, changeth and altereth the forme and colour of things?

1 Quick-silver.

Q. What Hearbe is that which presents the forme of a man?

2 The root of the Mandrake.

Q. Whether is it of truth or not that is vulgarly reported, that those that dig this Root escape not without death?

3 Nothing lesse: it hath of it selfe a soporiferous nature, to procure sleepe (drunke or applyed, even as *Opium*) to death.

Q. What creature is that which at once brings forth, nourisheth her young, and goeth with young againe?

4 The Hare, that fearefull and pursued creature; of whom according to *Pliny*, the males bring forth as the females; unto which no other creature may compare in fruitfulness but Conies, those cunning Pioners that have undermined and subverted Cities; and the money of Usury, that no sooner is begot it selfe but it presently engenders.

Q. Among all Beasts and Birds, which are of beauteous and various colours?

A. The

A. The Peacocke among Birds is as the Panther among Beasts; only in this they differ, that whereas the Peacocks deformity is his feet, the Panthers is his head.

Q. *What kinde of men are they, which being as beasts themselves sit upon beasts, carry beasts on their hands, have beasts running about them, and all to pursue and kill beasts?*

A. Unlettered Huntsmen; of which St. Hierome further addeth, that Esau was a Hunter, and Nimrod, and both wicked men; and that he had scarce read in the Scripture of an holy man that was an Hunter: not that he thought it impossible to be so, as if they were adjuncts not to be separated; nor that they were wicked because they hunted, but that they hunted being wicked men.

But the great Hunter (saith a Father) is the Devill, that maketh his toyles of the wickednesse of man, and pursues him with the Hounds of his owne kennell: and therefore saith the Psalmist, *He shall deliver thee from the snare of the Hunter, &c.*

Q. *What twice two things are these that are oftentimes said to devoure their Masters?*

A. *Hæc bis bina, Canes & Aves, servique Caballi,*

Dicuntur Dominos sepe vorare suos.

Hawkes, Hounds, and Horses, Servants, Pride
and stealth,
Are oft-times found devoure their Masters
wealth.

Unto which may be annexed another distributor of misery and penury, not inferior, if not greater than any of the rest, which is gaming or Dice; and therefore as the saying is :

*Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, fors tua, mors tua pendet in
illis.*

At Dice who plaies in this conceit may enter,
My hope, my health, my life, my wealth I
vener.

And all thereby: and therefore if he would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

Q. There are two things that cannot be too much trimmed, and what are they?

A. A Ship and a Woman?

Qu. In what things should a woman be like unto a Ship, and what things not?

A. In this, a Ship is the greatest moveable that a man possesseth, and yet it is turned and guided by the sterne, a little peece of wood; so must the Wife in this be like, being willing to be guided by the direction of the Husband, and as it failes not but by deliberation,

tion, founding and compasse, so must not she walke but by discretion and judgement. But herein she must be unlike, for as one ship may belong to many Merchants, and many Merchants may be owners in one ship; so must not the Wife, she must be properly but to one; and as a ship of all the goods a man possesseth cannot be housed, a wife of all things must not be left abroad; and lastly, a ship may be painted, but a Woman should not.

Q. In what place are Wives of best use, and most fit?

A. One of Marcions Schollers answered, In Thalamo, & in Tumulo; In the Bed, and in the Tombe.

Q. By what reasons were the ancient Poets used to cōdemne two Mariages?

A. By comparing the adventure of such an one to the wracked Sea-man, that once ashore, will notwithstanding to Sea againe, according to the verse:

The man that's once from marriage free,
yet hasteth to that paine,
Resembleth much the wracked man,
that will to Sea againe.

Q. What was the young mans answer, wherefore he would not marry a widow?

A. Because according to the old saying, he would

A Helpe to Discourse.

would not drinke in the water that another had dyed by tasting of, as followes :

In qua quis periit non bibo, dixit, aquam.

Q. How comes it to passe that learned men, wise men, Church-men, and such like, chuse notwithstanding all their wisdom, many times wives impatient, contentious, and troublesome ?

A. It is not to be doubted, but the Marriage is a Fate, suffered or appointed by God, Gen. 28. 48. and therefore not alwaies in the power of every man to chuse, according to his wisdom and understanding at all times : but that wise and learned men should many times, if they have not evill and unchaste wives, meet yet with those that are bitter and contentious unto them, I can give no reason for it, but this Fate, unlesse it be for this cause, That when abroad they reprove other mens faults and errours, they may have at home those that may preach to them their owne weaknesse and infirmities, and therefore as one saith, Howsoever, it must be our wisdomes to love them, since it was our fortune to have them ; and for their faults, we must either seeke to remove them, or endeavour to beare them : if we can take them away, we make them fitter for our selves ; if not, we become bettered our selves by our patience.

Q. VVho are those that plow the Sands, till anothers grounds, and leave their owne Field unhusbanded?

A. The Adalterer, who is said to want two of his five Sences, at least not to have the true use of them; that is, his Seeing and Hearing, for if he could see, he might behold the immediate destruction that waites at the threshold of that sinne: if he could not see, yet he might heare from the testimony of wofull experiencers, that cry out in each corner, The path I trod, and it brought me to destruction.

Q. I know thou art diligent in reading the Scriptures, therefore shew me in what one Chapter of the Bible all the five Sences are described?

A. Gen. 27. verse 4. Seeing: verse 18. Hearing: ver. 21. Touching: v. 15. Tasting, ver. 17. Smelling. The five windowes of the soule: of which one thus writes.

*The Seeing, light and colours doth discry,
The Hearing, tunes and discords doth arraign;
The Smelling, odours sweet and soure doth try:
The Taste respects the Cooks both Art and pain;
The Touching, hard, and soft, and hot, and cold,*

Through these five windowes doth the Soule bebulz.

Q. VVhat

A Helpe to Discourse.

Q. What is the least member in the body, and yet darkens the whole man?

A. The eye-lid, the haire whereof neither waxeth more, nor groweth longer.

Q. Is the most perfect eye-sight sometimes deceived?

A. Oftentimes, and as soone as any other of the Senses: As for example, cast a straight staffe into a troubled water, and it appeares to the eye as crooked and waving. Stand upon the Shore, thou seest the Ship goe; stand upon the Ship, why then the eye will tell thee the shore goes, and the Ship stands still. So the head being distempered, thou shalt thinke fixt things move, and on flame two.

Q. What is the swiftest of all things in the world?

A. One answered, the Sunne, because his speed is such that in a day he compasseth the whole circuit of the earth; but another replied, that thought was swifter than that, because it travelled the whole world in a moment.

Q. What foure evils are those that chiefly trouble a house?

A. A smoke, a storme, and a contentious wife: Three ils are found, that tire a Husbands life: To which, a fourth is by the Proverb fed, When Children cry for hunger, wanting bread..

Of

A Helpe to Discourse.

51

Of *Martin Luther*, and *P. Melancthon*
eloquence and sweetnesse:

Divisa his opere, sed mens fuit unica, pavit

Ore Lutherus oves, flore Melancthon apes.

**Twixt Luther and Melancthon* so long gone,
Their Works were divers, though their faith
was one:

For *Luthers* foundnesse loaded by degrees
His sheep, as did *Melancthon* flowres his Bees.

Q. *What meanes this speech, Nowrish not the
whelp of the Lion?*

Q. It gives us to understand, that we are
not to cherish any power above the Law, nor
to foster that strength that may afterwards
opresse us.

Q. *Why doe they that are troubled with the
Gout ever love to talke much?*

A. Because they cannot runne with their
feet, they love to run with their tongue: for
the benefit of any member we are deprived of,
having two of them, we esteeme the other in
the reckoning of them both. As concerning
the Eye, no man desires to be blinde, or to
have but one eye; yet if any mischance should
befall the one, we esteeme the other the dea-
rer, as followes in this verse:

Mine eyes I would not sell for drasse,

Though Cræsus wealth repair'd my losse.

None more blind than *Byart*, as the saying
is

A Helpe to Discourse.

is, nor none more forward to venter, than he that least knowes the dangers that he enterprises, as by this example is made manifest.

The Trees one time went forth to select them a King, and in their progresse they came to the Olive Tree, and said unto it, Reigne over us, and be King; but it refused, saying, shall I forsake my fatnesse wherewith I am supplied, and man is nourished? No, I will not: and with these and the like reasons refused their offer. Then they came to the Fig-tree, and said, Raigne over us: who answered, Shall I leave my sweetnesse and fruits, more delicate then the Hony of *Hybla*? Then they came to the Vine, and she refused, saying, Shall I forgoe my sweet shade, and comfortable clusters, that comfort and make glad the heart of man? It shall not be. Then spake the Bramble, Let me be King over you, that I may curbe you with sharp Lawes: and thus what the good refused, the worst offers to take up and embrace, for none more ambitious then the undeserving, as in the Proposition before declared.

*Q. What waters of all other are the most de-
ceitfull?*

A. The teares of a Woman: the which in the blessed Weeper are called, The blood of the Soule?

Q. What

A Helpe to Discourse.

Q. What Creatures of all other are the most wanton?

A. Infatiate women, according to the Poet:

Gallinis Gallus ter quinis sufficit unus,

At ter quinque viri vix sufficiunt mulieri.

One Cocke sufficeth twice five Hen:

Scarce one lewd woman thrice five Men.

Q. What women of all other are the most fruitfull?

A. Beggers wives, that of all others one would thinke should be most barren.

Q. Of imperious women what did Cato report?

A. Cato said, Our Wives rule the Common-wealth, for we governe the people, and our Wives governe us. To which purpose Themistocles said; O Wife, the Athenians rule the Grecians, I the Athenians, thou me, thy Sonne thee: therefore in my opinion he spake not amisse that said, he never knew Common-wealth, nor private Family well governed where the Hen crew, and the Cocke held his peace: for though it be said of Women, that they are so able of tongue, that three of their clappers will make a reasonable noyse for a Market; yet though they talke, they should not command, or at leastwise should not governe.

Q. Whether was the night or the day first?

A. Thal.

A. Thal. Milesius answereth, The night was before the day, as in the Creation is manifest, *So the Evening and the Morning were the first day.* From which notwithstanding we vary in our opinions, as preferring the day before it; and for because the evening is but the latter part of the day which must proceed it.

Q. At what houres doth the day beginne with us?

A. For payment of mony it is reckoned between Sun and Sun; but for Inditements for murther, the day is accounted from midnight to midnight, and so are Fasting-daies.

Q. How many Colours are there in the Rainbow?

A. Various Colours, but two especially most apparant, a watry and a fiery colour, which two colours expresse two judgements, the one of water past in the beginning of the world: and the other of fire to come, in the end thereof.

Qu. VVhich is the longest day in all the yeare?

A. Saint Barnaby answereth, That which hath the shortest night.

Q. How many are the properties of good Wine?

A. As many as there are senses in mans body,

body, for to every sence should good Wine have a relation.

1 To the sight, good colour, purenesse, and clearenesse.

2 To the hearing, being poured forth, a sparkling and speaking noyse.

3 To taste, good relish.

4 To the touching, coldnesse.

5 To the smell sweetnesse.

Q. How many are the veines in the body of a man?

A. As many as there are daies in the year: of which one thus writeth:

That every thing we doe may vaine appeare,

We have a veine for each day in the yeare.

Q. How many bones are there in the body of man?

A. It is answered according to Galen, Hippocrates, and others, that there are in mans body 284. which are thus singly collected: in the head 49. in the brest 67. in the armes and hands 61. in the feet 60.

Q. At what yeares doth a childe present halfe his beight?

A. Betweene the third and fourth yeare.

Q. How many teeth hath he, according to the Poets rule?

A. Sunt homini dentes triginta duo comedentes.

The

The grinders which in time are said to cease
Are numbred thirty two at best increase.

Q. How many are the senses of the soule?

A. Though the sensible things of the world be numberlesse, yet the organs of the sense that comprehends them are but five :
1 Touching : 2 Tasting : 3 Seeing : 4 Hearing : 5 Smelling.

Q. What is the quickest and best sense of all other?

A. The eyes.

Q. Which is their best object and noblest use?

A. Their use is admirable and excellent in this world, viz. to distinguish and shew us the variety and beauty of all things in the world, but yet their chiefe use shall be through the effusion of his heavenly light, face to face, to see God in the world to come.

Q. What Sense had the greatest hand in the first transgression?

A. The Eye.

Q. How sheweth it his sorrow?

A. By shedding teares, which no other Sense doth, or can.

Q. From whence proceedeth teares?

A. Out of the Brains most thin and liquid excrement, of which (being the moystest part of the whole body, and twice as much in quantity as the braine of an Oxe) it yeeldeth great plenty.

Q. How

Q. How doe they see?

A. Not by sending the rayes unto the object, but by receiving beames from thence, which ever end with pointed angels in them, where if the object be far off, it ends in them in a sharpe point, and so the thing seemes small; if neare, in a broader point, and thereby seemes greater.

Q. How many things are required to a perfect sight?

A. Nine things, viz.

- 1 Power to see.
- 2 Light.
- 3 The visible thing.
- 4 Not too small.
- 5 Not too thin.
- 6 Not too nigh.
- 7 Not too farre.
- 8 Cleare space.
- 9 Time.

Q. What foure things be those that be grievous to our eye-sight?

A. 1 Smoake out of the moyst wood.
2 Winde in a storme.
3 Teares.
4 To see our enemies fortunate, and our friends unhappy.

Q. What things doe the eye most betray, that a man would keepe secret?

A. Love

A. Love and drunkennesse.

Q. What is the office of the eares, and wherefore are they placed on high with windings and turnings in them?

A. To receive the sound or Aire into them which forme a noyse in the mases, whereof the soule makes distinction: they are placed on high, because all sounds mount aloft; with turnings and windings in them, that the sound may not too hastily strike the braine: it is the slowest, yet the daintiest sence of all the other; for as those that have no skill in Musick can perceive a discord; and though they know not what is good, yet finde what is evill: the most delightfull tune they heare is the musick of the Psalmes, from the voyce of men and women.

Q. Wherefore have we two eares and but one tongue?

A. That we should heare twice as much as we speake.

Qu. Wherefore have we our eye-lids to shut them, when our eares are alwaies open: our eares fixed, and our eyes moveable?

A. Our eares are open to heare the prooffe of every tale: and unmoved, to the end that though they quickly heare, they be not moved to censure over-rashly; and these two are the chiefe intelligencers and servants of the soule,

Soul, the other three attended upon the body.

Q. How is the taste discerned?

A. By the veines which spread through the tongue and pallate, to distinguish every relish; the abusive pleasing of which sence, as experience teacheth, through Cookery and Sawfes, hath killed more bodies than either the Sword, Famine, or Pestilence.

Q. Where is the seat of the Smelling?

A. In the Nostrils; for as God breathed the breath of life into them, so makes he it their vertue, by the seat of that sence in them, to distinguish all ayres profitable or hurtfull to the body of man.

Q. What are the benefits of good sentes to the Body?

A. To purifie the braine, refine the wit, awake the fancy; to which purpose old devotion ordained incense, to make such mindes the more apt for heavenly contemplations: yet some are of opinion that these perfumes are but unnecessary furnishings, since as the Proverb is, They smell best that smell of nothing.

Q. From whence is derived the power of feeling?

A. The feeling power which is the root of Life, spread it selfe through every part of the body by sinewes, which descend from the head.

head to the foot, and like a Net spread all over the body, she discernes (even as the Spider sitting in the midst of her web) if ought doe touch the outward thred of it, she feeles it presently shaking on every side, by this sence we doe discerne hot, cold, moylt, dry, hard, soft, rough, pleasure, and paine.

Q. What may the memory be compared unto?

A. To the Sea and the Land; the part that retaineth all, to the Land; that devoureth all, to the Sea; being likewise the Lay-mans table-book, that remembers much, and forgets much: her seat is in the hindermost part of the braine behinde.

Against whom, time and oblivion ever make warre to deface her Register, that the most famous things ever done, the greatest wonders ever acted, the stateliest monuments ever raised, the mightiest Monarchs that ever reigned, should here have no perpetuity, but be interred in ruine and forgetfulness; for as one saith of Time:

*Time ruins proud buildings with her hours,
And smeares with dust the glittering golden
Towers;*

*Time fills with worm-holes stately monuments,
And feeds oblivion with decay of things:*

*She blots old books; and alters their contents,
And plucks the quilts from ancient Ravens
wings:* *She*

*She spoyle antiquities of hammered Steele :
And turnes the giddy round of fortunes wheele :
She weares out Brasse and Marble, and decayer
Stones to drop downe, that spoke their raisers
praise.*

A further illustration of the body.

*What is the Body ? The dwelling of the
Soule.*

*What the Eyes ? The windowes of the
Soule.*

*What are the Browes ? The portall of
the Minde.*

*What are the Eares ? The interpreters
of Sounds.*

*What are the Lips ? The leaves of the
Mouth.*

*Q. What are the Hands ? The work-men of
the Body.*

A. What the Heart ? The receptacle of life.

*What the Lungs ? The Bellowes of the
Ayre.*

*What the Stomacke ? The orderer of the
meats.*

*What the Bones ? The strength of the
body.*

*What are the Legs ? The columnes of the
body.*

Aliter abbreviata.

*Cor sapit, & pulmo loquitur, fel commovet iram,
Splenridere facit, cogit amare jecur.* (move,
Wisdom the heart, the lungs, our speech doth
Gall, spleen and liver, anger, laughter, love.

Q. How are these following denominations distinguished to their particulars, as of reason, understanding, opinion, and the like?

A. 1 When by moving from ground to ground she sifts things out, she obtaines the name of reason.

2 When by reason she hath found truth, and standeth fixed, she is understanding.

3 When she lightly inclines her assent to either part, she is opinion.

Qu. What is the difference betweene wit and will?

A. Will is the Prince, and Wit is the Counsellour, which sits in councell for the common good of the man; for what Wit resolves upon, Will executes: Wit is the mindes chiefe justice, which often controules the false judgement of Fancy; Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction what she is unwilling to. And lastly, their chiefe use is, our wit being ~~as~~ to know God, our Will to love him being knowne.

Q. Which

Q. Which are the three first members formed in the wombe after conception.

A. The Heart, the Braine, and the Liver, the chiefe members of life.

Q. What is the last made?

A. The eye, the interpretation of the minde: the last member formed in the wombe, and the first that loseth his motion in death; for in that exigent, the spirits of the sight betake themselves to the braine, as to the Castle of refuge, a sure token of death.

Q. When a man dyes, which is the last part of him that stirs, and which of a woman?

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs is his heart, but of a woman her tongue.

Q. A wise man said, that from the most vile creatures on the earth, just matter might be had whereby to glorifie God: To this one answered, what takest thou from the Serpent, whereby to glorifie him?

A. To praise him that he made me not such a one: To which purpose is here annexed a Story of one, who seeing a Toad iye in the way, fell a weeping: two Bishops coming by enquired his reason, who answered, that the sight of that ugly and loath-

some Creature, had admonished him of ingratitude to God, that had never given thanks for the excellency of his Creation, being made after his owne Image, when he being but as clay in the Potters hands, it was in his power to have made him a vessell of dishonour, yea even as the basest and deformedst, such an one as that Toad.

Q. What is the most beautifull thing in the world?

A. One answered, The Sun; but another replied, that blind men saw not that, and therefore he concludes that Vertue was much more resplendent, which even the blinde might perceive perfectly.

Q. What is the strongest of all things?

A. One answered Wine: another a King: a third a Woman: and all these are very powerfull: but Truth is the strongest of all, which overcomes all things in the end.

Q. Who is the greatest opposer of Truth?

A. One answered the Pope, who as *Baleus* recites, is so opposite, that commonly whatsoever he praises is worthy of dispraise: for whatsoever he thinks is vaine; whatsoever he speakes, is false; whatsoever he dislikes, is good: whatsoever he approves, is evill: and whatsoever he extols, infamous.

Q. What

Q. What seats are ordained for Popes after this life?

A. Heaven they continually sell, and daily offer to sale, and therefore Hell is their place in reversion, according to the Poet:

Vendidit & cœlum Romanus & Astra Sacerdos:

Ad stygias igitur cogitur ire domus.

Q. What part of speech is Papa, for the Pope?

A. Part of a Particle, because he partakes part from the Clergy, part from the Laity, and part from both with Mood and Tense.

Papa nec Deus, nec Angelus, nec Homo, quid tunc? The Pope is neither God, Angel, nor Man: what then? *Diabolus.*

Q. Who are those that pray for all,
Defend all,
Feed all,
Devoure all.

A. In an old Picture I found it thus written, The Pope with his Clergy sayes, I pray for you all; Caesar with his Electors, I defend you all; The Clowne with his Sack of Corn, I nourish you all: at last comes Death and sayes, I devoure you all. For,

Mors ultima linea rerum.

Man's like a Glasse fill'd full of water,
 with Ivory walles about,
 The Glasse crack'd, the water spilt,
 so soone is life run out.

*Q. What little fish is that in the Sea, that
 hath the greater wonder in his strength?*

*A. The Remora, a little fish of halfe a
 foot long, which but by fastening upon it,
 will stay a ship under saile with winde and
 Tyde.*

Q. What thing is a Lion most afraid of?

*A. The crowing of a Cock, and the noyse
 of a Cart-wheeke.*

*Qu. What difference of dayes is there of the
 Christians, the Turks, and the Jewes Sabbath?*

*A. The Christians keepe their Sabbath on
 Sunday, the Jewes on the Saturday, and the
 Turkes on the Friday, in scorne of Christ
 that was that day crucified.*

*Qu. What is death very fitly resembled
 unto?*

*A. To a Woman or a Shadow, for seeke
 it, and it flyes you; fly it and it seekes you;
 and so a Woman, according to the Poet:*

Follow a shadow it still flyes you,

Seeme to fly it will persue you;

So, court a Woman she denies you,

Let her alone she will court you.

*Q. What is that which of running becomes
 staid,*

said, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?

A. It is answered, Ice.

Q. Whether was Cry stall ever Ice?

A. It is answered, that those waters which are congealed with a continuall and daily cold, as by the space of ten or twenty yeates, are called Cry stall by reason of their transparency; and are for the most part found upon the Alpine Mountaines, elevated against the face of the North, where they become so hard, that scarce they ever after yeeld to the hammer.

Q. What liquor of all other soonest extinguisheth the fire?

A. Vinegar, for the exceeding piercing coldnesse, and eagernesse it hath.

Q. What is the strongest of all things in the world?

A. Thal. Mil. answered; Fate; another Death, because it overcomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are Bookes in the Old Testament; of which one thus further observes, that as two and twenty letters forme our voyce, so two and twenty Bookes containe our Faith.

Q. What comparison is there betweene Prophets and Poets?

A. Thus much according to the old verse,

*Of things to come, these truly make us know,
What th' other of things past doe falsely shew.*

Q. Who were those that were seene to eat after their deaths?

A. Christ, Lazarus, the daughter of Jaryrus, and others.

Q. Upon what kinde of persons, according to Diogenes opinion, are not benefits to be bestowed?

Upon old men, because they live not to requite them.

Ans. Not. Upon Children, because they forget them.

Upon dishonest folkes, because they will never repay them.

Qu. Who are those that see many things farre off, but little neare at hand?

A. Old men, blinde in the present tense, but for the most part quick-sighted in the preterimperfect tense.

Q. How comes it that the husband seekes the wife, and not the contrary, the wife the husband?

A. Because the man seekes that which he formerly

formerly lost; that is, his rib, which was taken from him in the forming of the Woman out of his side, and therefore when a man marries a wife, what doth he but fetch backe the rib which he first lost.

Q. What is the choosing of wives fitly compared unto?

A. Sir Tho. Moore was wont to say, to the plucking by casualty Eeles out of a bag, wherein for every Eele are twenty Snakes.

Q. What is the dearest losse of all other?

A. The losse of time, which cannot be recovered; of which one thus complaines:

*The losse of wealth I much lament,
But more what time decayes;
For wealth may be regain'd that's spent,
But never losse of dayes.*

Q. It being demanded of Aristotle, whether a fault committed in drunkenness were to be punished or remitted, a man not being then himselfe?

A. It was answered, He which in drunkenness committed any offence, was worthy of double punishment; First, for being drunke; Secondly, for his offence therein.

Q. Who are those that draw death out of that wherewith others preserve life?

A. The Drunkard and the Glutton.

Q. What two Monosyllables are those that divide the whole world?

A. These two Pronounes, Mine and Thine.

Qu. Of Retribution how many be the sorts, and what are the best or worst degrees therein?

A. There are foure sorts; which are these following:

- 1 To repay good for good, fitnesse,
- 2 To repay evill for evill, perversenesse.
- 3 To repay evill for good, develishnesse.
- 4 To repay good for evill, blessednesse.

Q. How many things are chiefly required in a good Chirurgicalian?

A. These three properties:

- 1 A Hawkes eye.
- 2 A Lions heart.
- 3 A Ladies hand.

Q. Cato repented himselfe of three things, and what were they?

- A. 1 That ever he beleev'd a woman.
 2 That ever he spent time idely.
 3 That ever he went by Water, when he might goe by Land.

Q. What were those three things St. Austen wished he had lived to have seene?

Paulus in ore, Romam in flore, Christum in corpore.

- A. 1 Rome in her flourishing estate.
 2 To heare St. Paul preach.

3 To

3 To have seene Christ in the flesh.

But we (saith *Lactantius*) will give God thanks that we are not Pagans, but Christians; that we live in the time of the New Testament, and not of the Old.

Q. Plato gave thanks to Nature for foure things, and what were they?

A. 1 That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 That he was a *Grecian*, and not a *Barbarian*?

4 That he lived in the time of *Socrates*.

Q. In how many formes doth a *Physitian* appeare to his Patient?

A. In these foure formes:

1 In the forme of a skilfull man, when he promiseth helpe.

2 In the shape of an Angell, when he performes it.

3 In the forme of a Devill, when he asketh his reward.

And therefore it is the *Physitians* Rule, *Accipe dum dolet*, Take the sound Fee while the sick hand giveth it.

Q. What three things are those that chiefly preserve life?

A. A joyfull Heart, a quiet Minde, and a moderate Dyer.

Q. What two things are those that makes
equall.

equall the miserable and the happy?

A. Sleepe and Death; betweene one of which, *Vashti* the most beautifull Queene; and blackest *Aegyptian* bond-woman that ever was, are made equall.

Q. VVhat Passions and Diseases are those that cannot be bid?

A. Love and the Chin-cough.

Q. VVhat is the cause that that the Devill above all other Beasts of the field should assume the forme of a Serpent, and that out of the putrefaction of Mans body, wormes and Serpents should be produced?

A. It is answered, according to *Metaphisica*: Because man was puffed up with the Payson of the Serpent in Paradise, the Devill hath ever since delighted in the forme of a Serpent, for the conquest then atchieved in that shape; and to this day it is reported; that in some part of *Africa* and *Asia* are found Serpents that Devills doe inhabit: And that out of mans corruption, Serpents doe and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which as one implyeth, It is not unnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures be engendred of the greatest hate and enmity to man.

Q. VVhat

Q. VVhat is the wisest of all things?

A. Thal. Mil. answered, Time; for it findes out all things, teacheth and altereth all things.

Q. VVhat people are those that have but one day and night in the whole yeare?

A. Those that live under the Pole Arcticke, for to those the Sunne never ascends the Horizon twenty four degrees, nor comes under it, so that they have six signes above, and six beneath it.

Q. VVether may the Bat be reckoned among the number of Birds or Mice?

A. The Bat possesseth such an evennesse betwixt both, that she cannot justly be said to be absolutely either the one or the other: for she hath wings, but no feathers; she flyes but in the evening: she hath teeth which no bird hath; and she nourisheth her young with milke, which no bird doth; yet, because she hath wings and flyes, we reckon her among the number of Birds.

Q. VVhat Birds are the most wicked, but the shortest lived?

A. Sparrowes: which for their solacity and wantonnesse eight times in an houre, live not above two yeares. Zenocrates tells a Story of a Sparrow, which persued by a Hawk, flew into his bosome for refuge, which

he

he tooke and kept, and the Bird would still attend on him.

Q. What creatures of all other are the longest lived?

A. Man, the Daw, the Hart, and the Phœnix, whereas most other compared with them as short, the Hare living but ten yeares, the Cat as many, the Goat but eight, the Ass thirty, the Sheepe ten, the Dogge fourteene, and sometimes twenty, the Bull fiftene, the Oxe because gelded, twenty; the Sow and Peacocke, twenty; the Horse twenty, and sometimes thirty; the Dove eight, the Turtle eight; the Partridge twenty five.

Q. What Creature of all other seeds teares at his death?

A. The Hart, that fearefull and dry creature, that brayes after the Water-brookes: *Psalm 42.*

Q. What chiefly fets a Horse?

A. The eye of the Master.

Q. One asked Aristotle, what was the fruit of all his Philosophy?

A. Who answered, to doe that out of a free disposition, which Lawes and enforcements doe compell others unto.

Q. What kind of Creatures are those that sleepe not with their owne face?

A. Painted.

A. Painted women, for the most part suspicious harlots.

Q. What is that that is too hard for one to keepe, enough for two, and too much for three?

A. A secret.

Q. To whom may a man best commit his secret?

A. To a common lyar, for he shall not be beleevd though he tell truth.

Q. What waters of all others ascend highest?

A. The teares of the faithfull, which God gathers into his bottle.

Q. Of all the Fishes in the Sea, which doe our Naturalists observe the swiftest?

A. The Dolphin, which swimmes faster than either Bird or Arrowes flies; which fish of all other is most dangerous to Mariners.

Q. What three Letters are those that make us bondmen and free?

A. They are EVA, which inverted, are AVE, the Angels salutation.

Q. What two Letters are those that young infants cry out upon?

A. EA; according to the Poet:

Clamabunt E, A, quotquot nascuntur ab Eva.

All cry out of E and A,

That are borne of Eva.

The Males especially upon A, and the Females upon E; except Zoroaster, of whom it is read, that he was borne laughing; who as Pliny notes, was the first finder out of Magick.

Q. VVhat is that which being contained in it selfe, yet from it thousands doe daily spring and issue?

A. The Egge, from whence are produced Fowles, Fishes, Birds, and Serpents.

Q. Whether was the Egge or Bird first?

A. The reason of this cannot be understood naturally, since the Egge without the Bird, nor the Bird without the Egge could be brought forth. But we are to understand, that the first ranke of Creatures were immediately from God, without any other secondary causes; and this great difference there is betweene God the first Nature, and the second Nature.

Q. What thinkest thou of this question, whether the drunken man drinkes up the wine, or the wine drinkes up him?

A. It is either: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure; but after thou hast drunke it, it taketh thee: first, it is a servant,

vant, and yeelds it selfe unto the drinker, but afterwards, spreading it selfe into the veines it becomes a Master, and is like fire in the top of a Chimney.

Q. In a certaine Banquet, much wine being given to Diogenes, he poured it downe on the ground, and being asked the reason why he spilt it?

A. Answered, If I drinke it, I not onely spill it, but it spils me.

Q. How many waies doth man fall?

A. The question is infinite, we dye a thousand waies though we were borne but one.

Sunt hominum morbi mille, sed una salus.

He hath a thousand diseases, and but one health.

Q. The Devill asked a holy man these three questions?

1. What was the greatest wonder that ever God made in a little circuit?

To which the holy man answered: The face of Man, that being of one substance and forme, there should not be found in all the world two men their faces like in all things; and that in so small a roome God hath blessed all the senses.

2. Whether the Earth were higher than the Heaven?

To which he answered, That the Body of Christ,

Christ, which is the substance of the earth, as from Adam, who exalted above the Heavens, and so the earth to be higher.

3 *How much was the distance betweene heaven and earth?*

To which the holy man answered (not containing himselfe any longer with patience) Thou knowest the space better than I, for thou measuredst it when thou fellest from Heaven, so never I: at which speech the Devill vanished away.

Q. *Diogenes being asked what wine of all other he loved best?*

A. Answered, that which he dranke of another mans cost.

Q. *What is the heaviest burthen that the earth beares?*

A. Sinne, for it weighs downe to Hell.

Q. *What Tree in the Forrest doth the Serpent most hate to come neare?*

A. The Ash, according to Virgil, the fairest in the Wood, which the Serpent neither comes under, nor within the shade, as also the Juniper tree.

Q. *What seed is that which joyneth together England and France, and many other farre distant Countries?*

A. Hemp-seed, of which is made the sailes for ships which transport them far and near.

Q. *What*

Q. What three waies are they among others that are not to be found out ?

A. The flight of a bird, the passage of a ship, and the way of a young man.

Q. What foure things are those that specially pervert Justice ?

A. 1 Fat gifts.

2 Hatred.

3 Favour.

4 Feare.

Q. What might Law in the abuse thereof most fitly be compared unto ?

A. To a thicket of Brambles, into which by tempest the poore sheepe being driven from the plaines come there for refuge, and so lose their fleeces.

Q. What was a great man of this kingdome used to compare Courtiers unto ?

A. To Ember weekes, or fasting Eves, the hungriest and leanest of themselves, yet bordering still upon great ones. As likewise he used to call promising, the vigill of giving. And concerning a Book called, Rules for a Courtier, he would sometimes say,

*Those rules well praetis'd, rightly understood,
Might make good Courtiers, yet few Courtiers
good.*

Q. Who be those that lye most freely and without controule ?

A. 1 Great

A. 1 Great men, that few men dare re-
prove.

2 Old men, that few can gaine-say.

3 Travellers, that may lye by authority.

Q. Whether should a man with most profit
travell to learne the Languages?

A. To Orleance for the French.

To Florence for the Italian.

To Lypsich for the Dutch.

To London for the English.

Q. How may a Traveller most benefit him-
selfe?

A. By conforming himselfe to the nature
of a Bee, which takes the honey, but leaves
the poyson: For,

The French hath valour, but with it *Vani-
tatem & Levitatem*.

The Dutch hath honest dealing, but *Gru-
lum & Ebrietatem*.

The Italian discreet carriage, but *Proca-
tionem & Libidinem*.

Q. What is that which is commendable both
to doe, and not to doe?

A. To know when to speake, and when
to keepe silence.

Qu. What things are those most vertnall, and
of greatest secrefie and force above other?

A. *Christus vim verbis, vim gemmis, vim
dedit herbis:*

Verbis

Verbis majorem, gemmis, herbisq; minorem.

Or thus:

Stellis ac herbis vis est, sed maxima verbis.

Englished:

To Herbs and Stones much vertue Christ affords:

But more to speech, for Life and Death are words.

Q. Who is the most renowned for memory that Stories make mention of?

A. Seneca, who writes of himselfe, that he was able to recite 2000 names, after they were once read unto him.

Q. What breakes the shell at the coming out of the Chicken?

A. It is answered, and that by a double reason; the one, because in that time the shell by continuall heat and sitting upon becometh tender and soft, so that the least stirring effecteth it: another cause of breaking therof, and that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting exposeth it selfe to seeke, and so breaketh it: as likewise the defect thereof is the naturall cause of all other Birds.

Qu. Whose Ceeke, whose Dog, and whose Servant may be kept at the cheapest rate?

A. The

A. The Millers Cocke, the Butchers Dog,
and the Inne-keepers Servant.

Q. *What was the City Aristotle so magnified above others, for beauty, largenesse, and strength?*

A. The City of *Babylon*, the walls whereof were 50 Cubits thicke, 200 Cubits high: this City was four square, fiftene miles from corner to corner, sixty miles in compasse, it had an hundred Gates, with thresholds and posts of Brasse, which when it was taken by *Darius*, by drawing the river *Euphrates* dry, those that dwelt in the farthest parts heard not of it in three dayes. It was destroyed according to the Prophecie of *Jeremy*, and is now a Defart for wilde Beasts.

Hereafter follow certaine Grammaticall questions.

Q. *Which is the best verse in all Virgill?*

A. *Æneid. 6 Discite justitiam moniti, & non temnite divos.*

Q. *Which is the worst in all Virgill?*

Æneid. 1 Flectere si nequeo superes, Acherronta movebo.

Q. *Which is the worst in all Ovid de arte amandi?*

A. *Semibovemque virum, semivirumque bovem.*

Q. *Which*

Q. Which is the best of all Tullies Epistles?

A. The best and longest of all that is extant, is, *Ad Q. fratrem Propratorem minoris Asiae*, most excellent, and worthy the reading of it.

Q. Which of all the Fathers is the hardest, of all the Poets the most crabbed?

A. Tertullian and Persius, which Persius when Tertullian read, and found it so craggy and hard, he threw it aside saying, If he would not be understood, he should not be read.

Q. Expound me this verse;

Furfur edit pannum, panem quoq; sustineamus.

A. The last word is divided into three, and thus construed; *Sus* the Sow, *edit* doth eat *furfur* bran, *Tinea* the Moath *edit* doth eat *pannam* cloth, *Mus* the Mouſe *edit* doth eat *panem* bread.

Construe me this verse;

Mea Pater Lupus est Matrem.

A. Pater O Father, *mea* make hast, *Lupus* the VVolve, *est* doth eat, *Matrem* my mother.

Q. VVhat is the difference betweene *os oris* for the mouth, and *os ossis* for a bone?

A. VVhatsoever is gotten by *os ossis* the bone, is devoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.

Os oris, or the mouth doth speak, but *os ossis*, or the bone, is gnawne by the mouth.

Q. At the confusion of Babel, into how many Languages was the world divided?

A. Epiphanius and others doe write, into seventy two, as many as there were workemen at the building.

Others thinke seventy one, as many as there were Nations in the world, which Moses recites to be seventy two.

Q. What preeminence have our best Linguists above others?

A. The Hebrewes, that they drinke at the Fountaines.

The Grecians, at the Rivers.

The Latines, at the Brookes.

Englisch, and some others at the Lakes.

Q. How are these foure Letters to be understood, S, P, Q, R?

A. *Senatus Populusq;* Rom. yet one of the Sybils inverted it thus: *Serva Populum quem Redemisti*: Now others have turned them jestingly upon the Pope, by way of question and answer, as thus; *Sancte Pater, Quid Rides?* Respon. *Rideo, Quod Papa Sum.*

Englised:

Q. Holy Father why dost thou laugh?

A. I laugh because I am Pope.

Q. Who was he that was reputed an old man

man among Children, and yet among old men lived to be a Childe?

A. Hermogenes, who in his youth was the best Rhetoricion of his time; but in his age lost his sence, and forgot his letters, and so became a childe in his dotage.

Q. Who was the most excellent Geometrician in his time?

A. Archimede the Syracusan, who held it possible to remove the earth, if he had another earth to fix his instrument upon: He held it also possible to number the sands.

Qu. Why is Honos for Honour written with H, an aspiration: and Onus for a Burthen, without?

A. Because to the one all men aspire, the other few men doe desire.

Q. Amongst all Trees, which onely is of the neuter gender?

A. Balsamum, or the Balme Tree, found onely in Judea.

Q. What debt is that which is alwaies paying, and never paid?

A. Charity and Love, which though we ever pay, yet must we ever owe to pay.

Q. Why is the forme of money round?

A. Because it is from run to every man.

Q. Why is Nummus latine for money?

A. Of Numa Pompilius, second King of

the Romans, the first that caused money to be made; and when Copper-pence, Silver-pence, and Gold-pence were made, because every Silver penny was worth tenne Copper pence, every Gold penny worth tenne Silver, therefore they were called *Danarii* of *Decem*, for tenne.

Q. By what meanes may every man be accounted an honest man?

A. By endeavouring to be what he desires to seeme.

Q. By what meanes should a man quickly become rich? (councell I know quickly to be harke-
ned unto.)

A. To be content with little, as the Divine Poet said:

*My wishes are but few, all easie to fulfill,
I make the limits of my power, the bounds un-
to my will.*

Q. What creature of all other is the worst that the earth nourisheth?

A. If it be demanded of wilde Beasts, a Tygre; if of tame, the Adulterer: in another place he answered, on the mountaines, Beares and Lions; in Cities, Publicans and Flatterers.

Q. What creature is that which bites with the Tongue?

A. All creatures bite with their teeth, as
is

is commonly known, but the Flatterer bites with his tongue, and the wound is mortall.

Q. Wherein doth man chiefly differ from Beasts?

A. In two things especially, Ratione & Oracione, in reason and speech.

Q. Diogenes being asked why he wore his beard so long?

A. Answered, To the end that when I see it, and touch it, I may remember my selfe to be a man.

Q. One asked Diogenes what he should give to have a blow at his head?

A. A Helmet.

Q. What good thing is that which is more profitable unto others, than to those that have it?

A. Beauty, that fraile and flying dowery, enjoyed by looking upon others, being blinde to the owner it selfe.

Q. Which were the most lasting cloathes that ever were worne?

A. The Israelites in the Wilterneffe, which in forty yeares waxed not old.

Q. Which is a living word, and which is a dead word?

A. The spoken word is the living, the written word is the dead, of whom one thus writes most wittily.

Although the speaking word have life,
 The written word be dead;
 The written word shall last and be,
 When th' spoken word is fled.

*Qu. What Beast is that that is unlike to his
 Dam or Sire, and of a mingled kinde, brought
 forth by others, and produceth not his like?*

*A. The Mule, begotten between the Horse
 and the Asse: according to the Poet:*

*Disimulatis patre, Matris diversa figura,
 Ex aliis nascor, nec quicquam nascitur ex me.*

Two likes unlike

Dog	hunts	keepeth,
The	in the woods	and all things
Wolfe	is nourished	destroyeth.

*Q. In what Lawes did consist the order of
 Drunkenesse among the Romans?*

A. Not to trip in speech.

2 Not to vomit.

3 To drinke most at one sup.

4 Not to breathe in the draught.

5 To leave nothing undrunke, if to cast it
 on the ground; an old president, but an evill
 imitation at this day.

Q. Who

Q. Who were the most lascivious belly-gods that Stories make mention of?

A. Sardanapalus, whose belly was his god, and God his enemy: Vitellius, who had served unto him at one feast 2000 Fishes, and 7000 Birds: Heliogabalus, who at one Supper was served with 600 Ostriges: Maximianus, who did eat every day forty pound of Flesh, and drunke five Gallons of Wine: Sminderides, who when he rode a suitor to Clitines daughter, carried with him 1000 Cookes, as many Fowlers, and so many Fishers: Sminderides, who bragged, being so given to Meat, Wine, and Sleep, that he had not seene the Sun either rising or setting in 20 yeares. The story whereof is not here recited for imitation, but detestation, as a thing odious to God, hatefull to man, burthensom to nature, the root of all evill, and decay of every vertue, for by too much feeding, the subtil parts are darkened, and turbulent fumes doe weaken the understanding: and therefore the Poet wittily observes:

*Fat panobes have leane pates, and dainty bits,
Make rich the ribs, but bankrupt quit the
wits.*

*And therefore saith the golden Rule:
If thou a long and healthfull age require,
Put bounds unto thy gluttonous desire.*

For otherwise thou shalt be a harbour for diseases, a subject for the Physitian, and misery : for, *Misere vivit, qui medice vivit* : and therefore for thy health and profit, embrace abstinence and temperance, for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little ; a little at night is too much.

Q. What are the outward signes of the body, to judge of the inward disposition of the minde?

A. A head sharpe and high crowned imparts an ill-affected minde, greatnesse of stature, dulnesse of wit ; little eyes, a large conscience : a great head, and goggle eyes, a starke staring foole : great cares, to be a kin to *Midas* Ass : spacious breasted, long life, plaine browes without furrowes, to be liberal : a beautifull face, to note the best complexion : the soft flesh, to be most wise and apt to conceive.

Albertus saith, these are signes of a wit as dull as a pig of Lead, to wit, thicke nayles, harsh haire, and a hard skin : the last whereof was verified in *Polydorus* a foole, whom *Elianus* makes mention to have had such a hard thick skin, that it could not be pierced through with Bodkins.

Q. What are the causes of the ebbing and flowings of the Sea?

A. The

A. The opinions of Writers are so divers that I know not certainly what to determine, yet to give some satisfaction these are held to be two principall causes, the one supernaturall, the other naturall: the supernaturall, God and his Spirit moving upon the waters, moveth the waters, which *Job* expresseth by the Similitude of fire put under a pot, saying, It is God that maketh the Sea to boyle like a pot; which fire is taken to be partly in the saltnesse of the waters, the first moving them in the same. Another reason is, for that the earth hath more fire in it than water, which fire lyeth hid in subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and active, and subject to motion, which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence risings and exhalations doe proceed, wherewith so swelling to empty it selfe, it floweth to the shores and havens; but descending to the Horizon, and wane, as her beames by little and little diminish, the waters doe fall and abate, which maketh her Eddy or

Ebbe, and these altogether by the ordinance of God doe effect it.

And that Fire is the cause of this, as of all other motions insensible in nature, may be perceived by that perpetuall shew or motion presented to the Kings Majesty by *Cornelius Bexael*, which was thus done, by extracting a fiery spirit out of Minerall matter, which joyned with an ayre in the hollow of the axletree, turned the wheele which turned the whole frame, with a continuall revolution without wearinesse or ceasing, to the admiration to his Majesty, and as many as beheld it how it could be effected, at leastwise to be perpetuall, till a reason was rendred by the Author; whereupon he applauded the rare invention, the fame whereof afterwards caused the Emperour to send to intreat his Majesty, that he might come to his Court, there to effect the like, being a worke so rare as these of admiration following, which were as *Cassiodorus* writeth, the lowing of metals of sundry formes, a Picture of brasse which did sound a Trumpet aloud, a Brazen Serpent hissing, Birds artificially singing; the Iron-flye made at Norimberge, which being let out of the Artificers hand, did fly abroad among the guests that were at the Table, and at length returned to his hand againe: the artificiall

ficiall Eagle which flew along by the Emperour a good part of his journey. And so much concerning these.

The holy Scriptures, by the reckoning of the day by houres, and the night by watches, not according to our usual account had bred some difficulty, which in the explanation as it followes in the Countreimans Councillor, is made more manifest to the smallest capacity, yet here it remaines a little after the phrase thereof to give light to some other obscurities in that kind: and first comes the Ephra to shew what it is.

Q. The Ephra is a measure much mentioned in Scripture, therefore I would know what it doth containe in English account?

A. A Bushell, or thereabouts.

Q. How much the Gomer?

A. A Gallon, or thereabouts.

Q. Of the two hundred peniworth of bread mentioned in the Scripture, I would know whether it is to be understood according to the litterall phrase, so much with us, or more or lesse?

A. Every penny-worth was seven pence halfe-penny in our money, and the whole fixe pound, five shillings, and so of others.

Q. How much was the Sheckle?

A. The Sheckle waighed halfe an ounce

of Silver, and the worth was two shillings six pence; fiftene shillings Gold.

*A briefe Epitome of Chronicle
Discourse.*

Q. *OF all the Kings from the Conquest (as our Chronicles make mention) which were the most victorious and valiant? which the most miserable and wretched? which the most peaceable and longest reigned?*

A. The most Victorious and valiant was *Edward the 3 the 11th. King* from the Normans Conquest, in all 261 yeares space in the revolutions gone over; when *England* in his raigne might behold the largest limits that ever any King obtained. But he having after the Batell of *Cressi*, with that young *Mars*, the blacke Prince his Sonne, taken King *John of France*, and *David King of Scotland*, and imprisoned them both at once in the Tower of *London*: next him for Conquest and Victory we take to be *Henry 5.* famous and undaunted in his *Agincourt* battell, and commendable in his brave resolution to his handfull in comparison of theirs, that if any feared or were faint hearted they should freely depart, saying, He would not dye in such a mans company that was fearefull to try fortunes with him: and the

the successe was Victory and Triumph. *Edward* 2 and *Richard* 2 Sonnes of Heroicall Parents, the first of these, Sonne to King *Edward* 1. fir-named *Long-shankes*, victorious in many atchievements, having wonne *Albania*, *Gascoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for a terrour to the enemy; all which his lascivious Sonne afterwards gave backe, or lost, according as one writes:

Did Longshankes purchase with his conquering band,

Albania, Gascoyne, Cambria, Ireland;

That young Carnarvan his unhappy Sonne,

Should give away all that his Father wonne?

He likewise in honour of his wife *Queene Eleanor*, who departed her life at *Hardlie* in *Lincolnshire*, erected a goodly Crosse, with her Image upon it at every Towne where the Corpes rested, as it was conveyed from thence to *Westminster*, whereof *Chyring Crosse*, and the Crosse in *Cheape* were two of them; To the latter of these two was *Edward* the blacke Princes Father, not so called for the blacknesse of his complexion, but for the many blacke battailes that he was Conquerour in, and yet they not so renowned

ned as their sonnes wretched, both misgoverning the Realme, both miserably murdered: the one of these having (whilst *Mortimer* revelled with the Queene in *Nottingham* Castle, and in Chambers and Vaults there hewne out of the Rocke, at this day to be seene) a hot spit thrust up into his bowels, whereof he dyed in that lothsome and stinking Dungeon where he was imprisoned; this *Mortimer* was afterward beheaded by King *Edward* 3 his victorious son; the ground of whole misery grew partly from the neglect of his Kingdom, in the extraordinary dotage on *Pierce Gaviston* his Favorite, against the liking of his Councel, the Barons, and his whole Realme. The other being cowardly murdered in *Pomfret* Castle by Sir *Piers* of *Exton*, where hee killed 4 of his men that he brought to assit him, and had haply slaine the rest, had not this bloody Knight murdered him with a wound hee gave him behind. He mis-spent his revenue and Treasure, taxed his Subjects, and lastly farmed out his Realme to the Earle of *Wiltshire*, he was deposed by King *Henry* 4. the first King of the house of *Lancaster*, where begun that farall division, that ended in so much Blood of the Nobility and Gentry spent upon either side,

The

The Longest and Peaceablest, reigned King *Henry 3.* and King *James* the first: the former of which raigned 56. yeeres and 28. dayes, and amongst many other good actions, here edified *S. Peters Church* at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxe heads being there found in the earth which had been offered thereto; this Temple in the raigne of *Antoninus Pius* was overthrowne by an Earthquake, of whose ruines *Sebert* King of the *East Angles*, built by another to *S. Peter* and that being destroyed by the *Danes*, *Edward* the Confessor raised it againe to great beauty; but was lastly taken down by King *Henry 3.* and new built with 50. yeares labour as now it standeth, King *Henry 7.* added the East part or Chappell unto it.

S. Pauls Church in *London* was built by King *Ethelbert K. of Kent*, and *Sebert* King of the *East Angles* was subject unto him, at that time *Nyletus* became Bishop of *London* an. 604. he & his successors kept his See there.

K. James, a King from his cradle reigned in *England* and *Scotland* 58 yeares, or thereupon, the most Learned, the most Ancient and peaceable of any other; out living in his time 9 Popes, 8 Emperors of the *Turkes*, 5 Emperors of *Germany*, 4 Kings of *France*,
3 Kings

3 Kings of Spaine, 2 Kings of Denmarke,
 3 Kings of Poland, 5 Kings of Sweathland,
 2 Emperours of Russia, and 8 Dukes of Venice,
 and so in a good old age departed the
 most ancient King in all Chriltendome.

After whom, as if such a King should not
 lacke his traine, some to usher on before,
 and others to follow after, according as one
 writes, followed such a Mortality of No-
 bility and Commonalty, the like was never
 knowne in this Kingdome, dying in that
 yeare betweene fifty and sixty Thousand;
 and this is another thing memorable, that
 before Queene Anne departed a Blazing-
 starre appeared; before King James a Starre
 appeared to shine within the Moone, both
 ominous, and the world now sensible of
 their significations, a little instance of some
 of the Nobility succeedeth in these Verses
 following:

*Richmond and Lenox Duke without delay,
 Made the first speed to usher him the way;
 Earle Dorcet next his service to preferre,
 Hasted to be his second Harbinger.*

*The Lenox Duke his deare love could not
 smother,*

But after suddenly pursu'd his brother:

*Old Nottingham, his ancient course being
 done, There*

*Then the renown'd Southampton and his Son,
Warlike Belfast, and noble Hambleton, &c.*

And thus impartiall death, that spares none, no more the King on his Throne than him that grindes at the Mill, but sweepes away one with the other, whom not the best Physick from a whole Colledge of Physitians can save: no Ayre, not that of Surrey, reputed the most wholesome can preserve; wherein in that County, as most approving the testimony thereof, are five of the Kings Houses situate, of which *Richmond* not imputed the unworthiest is one, although in it have deceas'd King *Edward 3.* Anne of Beame, Richard the seconds Wife, daughter to the Emperour; Henry 7 and Queene Elizabeth of happy memory.

Q. What King of Scotland was he on whom that ancient prophecie concerning Jacobs stone was fulfilled, that a King of that Nation should live to be crowned thereupon?

According as here followeth:

*The stone reserv'd in England many a day,
On which old Jacob his grave bea'd did lay,
And saw descending Angels whilst he slept,
Which since that time by sundry Nations kept,
From age to age, I could recite you how,
Could I my Pen that liberty allow.*

*A King of Scotland, ages coming on,
Should live for to be crown'd upon that ston.*

*A. King James, our precedent subject, and
long-reigned Sovereigne.*

And thus much concerning a brieft Epitome Chronicle discourse in this kinde.

*A Discourse of Wonders Domestickall and For-
raigne : and first of our owne.*

Q. VV *Hich are held the strangest acci-
dents in all the Chronicles ?*

A. 1. The removing of the earth.

*2. An. Dom. 1571. at Knivaston in Here-
ford, the ground sunke, and an Hill with a
Rock of stones at the foot of it, lifted it selfe
up with a great noyse, and ascended to a
higher place, leaving a deep pit behind it,
carrying with it trees growing, sheep-coats
and flockes of Sheep : of the trees, some say
covered with earth ; others growing fast in
the Hill as it went, stood upright. : In the
place whence it departed it left a pit forty
foote wide, and fourescore ells long : The
ground was twenty Acres, and in going it
overthrew a Chappell that stood in the way :
Thus when it had walked from Saturday
evening till Munday noone, it rested.*

3. The

3 The raining of blood.

4 The multitude of Mice in the Ile of *Sheppey*, that could not be driven away, nor the place cleansed, till a flight of Owles came and devoured them.

5 The Chaine of twenty foure lincks with locke and key, that a Flea drew, being put about her neck.

6 The man that slept in the Tower three dayes and three nights, and could not be weakned during the space by any noyse or violence, by pricking with Needles, or otherwise.

A forraigne Wonder.

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus*, and others, of a certaine Countesse of *Holland*, that brought forth at one birth 365 Children, as many as there are dayes in the yeare, which were all baptized by a Bishop, and after dyed : which came thus to passe. A certaine poore Begger-woman laden with Children, came to her doore and craved an Almes, which the Countesse not only denyed, but also called her Harlot, and Strumpet ; telling her withall, it was impossible she should have so many by one man : which this Begger hearing, besought

sought God, who knew her innocent, to manifest it unto her, by giving her so many at one birth by her Husband as there are dayes in the yeare, which fell out accordingly.

Q. What is the greatest wonder in the Art of Navigation?

A. The Needle of the Compasse, which touched with the head of the Load-stone, ever turneth to the North-Pole, with the foot thereof to the South-Pole : touched with the side turneth Eastward, with the other side Westward, &c.

Concerning the River Nilus.

The *Aegyptians* about the first of *August*, cut the bankes of the River *Nilus*, so that the River flowes over the whole face of the Land, and the more Land it covers, the fruitfuller is the Countrey; about the midst of *September* it ceaseth to encrease, and immediatly is Corne scattered upon the muddy earth, which increaseth plentifully : 'Tis reported, that though the plague be there never so fierce, yet upon the first cutting of the River it immediately ceaseth.

Not farre from thence is a place where every good Friday appears the armes and leggs of men stretched above the earth.

Of the Hermaphrodite.

Whilest my Mother bore me in her wombe, she went to the gods to know what she had conceived, whether Male or Female; *Phæbus* said it was a Male, *Mars* a Female, *Juno* neither: being borne, I was an Hermaphrodite. After, seeking my destiny from these gods, *Juno* said, I should be slaine with a Sword; *Mars*, that I should be hanged; *Phæbus*, that I should be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my Sword, my foot hung in a bough, my head in the water: so being neither Male nor Female, but both; I was neither hanged, nor drowned, nor slaine, but all.

Q. Seeing the Fly is so small a creature, why hath Nature given her six feet to goe, beside wings to fly withall; when the Elephant, so great a creature hath no wings, and yet but foure feet?

Another.

Seeing the Wolfe brings forth more young than the Sheepe, afterward Wolves eat these Sheepe; men kill those sheepe; and yet how comes

comes it that there be more sheepe than Wolves?

Q. What did our ancients hold to be the greatest wonders in the world?

A. The Pyramides of Ægypt, built by the Israelites, under the oppression of Pharaoh, which were 50 Cubits high, 40 Cubits thick, in compasse twelve Germane miles: The Tower of Pharaoh, the Walls of Babylon, the Temple of Diana of Ephesus, the Tombe of Mausolus and others.

Qu. There are three things memorable that Spaine boasts of, and what are those?

A. 1. A Bridge, over which the water flowes, that is used to runne under all other Bridges.

2 A City compassed with Fire, which is called *Madriil*, by reason of the Wall that is all of flints, invironing it round about.

3 Another Bridge, on which continually ten thousand Cattell are fed, under which the water runnes seven miles underground, and then breakes forth againe, besides a great Mountaine of Salt, from which whatsoever is taken it presently encreaseth to the quantity againe.

Q. In what part of the world is it that trees breed living Creatures?

A. In the Iles of Orchades in Scotland, wherein

wherein growes a tree neare the Sea side, that beares fruit like unto a Fowle, which dropping downe into the water, becomes a living creature like a Ducke; if it fall upon the dry Land it putrifies, and turnes to nothing; but this reported rather by History, than by the people of that Country.

Q. Where is it all strangers are buried that travell to Jerusalem?

A. In Aceldama, or the field of blood, a place of small compasse: The earth whereof is of so eating a nature, that the Carcasse laid therein is consumed in the space of eight and forty houres: The same is reported of Saint Innocents Church-yard in Tanais.

Q. May it be that without wood an Oxe can boyle it selfe?

A. By preconjecture to fore-runne this Discovery, might lead a man into some conceited admiration; therefore to stop that labour of the braine, the Scythians teach us this secret of their necessity; for living in a Country where growes no wood, they kill an Oxe, and then take out all the bones from the flesh, and of the bones make a fire that roasts or boyles him, and so it is said the Oxe roasts or boyles himselfe.

Q. What

Qu. What was the answer of Byas unto one that demanded of him what was done in Hell?

A. That he never was there, nor never talked with any that came from thence.

Q. Albertus Duke of Saxony was wont to say, that he had three Monasteries, three wonders in his City, and what were they?

A. 1 Predicant Fryers, which had much Corne, and no Fields.

2 Franciscans, which had much money, and no rents.

3 Of the Order of St. Thomas, which had store of Children, but no Wives.

Q. What are the differences betwene the former and latter Ages of the world for length of dayes, stature of body, beauty, riches, and the like?

A. The difference in some degrees is very great, in others more small; for first, concerning length of dayes, or long life, betwene the former Ages and the latter, there is no comparison: for before the flood men lived nine hundred and odde yeares, as Methusaleth, Adam, and others: Now with us, the odde yeares are almost counted long life, and then as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunk up to a handfull: For Beauty, the Scriptures make

make mention of *Vasli*, *Esther*, and others, and our Chronicles of *Rosamond*, *Matilda*, *Sbores Wife*, and others; all liked and approved of by Kings, yet notwithstanding the blazed features of these, many are of opinion, that some Beauties of our times, of no lesse note are not inferiour to some of these, if not exceeding; And as for riches, *Abraham*, *Lot*, and *Job*, are filed for their mightinesse in that blessing. To let passe the two former, whose Heardsmen divided the Countries, and come to *Job*; concerning whom is more particularly expressed, whose substance in Cattell, as the Scripture testifieth, was seven thousand Sheepe, three thousand Camels, five hundred yooke of Oxen, and five hundred she Asses, and at last all this was doubled.

Among some others, to produce in parallel neare our time this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who lived in the time of King *Edward* the 2. had in substance, and for the provision of his house, twenty eight thousand Sheepe, two thousand Oxen and Steers, one thousand two hundred Kine and Calves, one hundred and forty Mares and Colts, one hundred and sixty drawing Horses, two thousand Hogges, three hundred Bullocks, forty

forty Tuns of Wine, six hundred Bacons, six hundred Muttons in Larder, tenne Tuns of Syder : Plate, Jewels, and Money one thousand pounds. This done, the censure is suspended, and left to the judicious Readers to give verdict.

Hereafter followes the History of *St. George*, *St. Christopher*, and the seven Sleepers, as they are related in an ancient Story, contentive to read, and necessary to be knowne, in regard of the often object and occasion of Discourse which thence ariseth.

Saint George was a Knight, and borne in *Cappadocia* : on a time as he journied, he came into a Province of *Lybia*, to a City that is called *Sylece*, and by this City was a River or Pond, wherein was a Dragon that invenomed, and preyed upon the whole Countrey, which many times the inhabitants had assayed to destroy, but could never prevaile, for he poysoned all with the venome of his breath ; and therefore to keep him from the City, the people gave him every day two sheep to feed thereon ; and when the sheep failed, there was allotted to him a Man and a Sheep :
and

and after this waite a new ordinance was decreed, which was, that the children and yong should be cast out unto him by lot; and after the destruction of many it fell unto the Kings only daughter, whom he would have ransomed with infinite summes of money, but the people would not: When the King saw that he could not prevaile, and the Dragon expected her allowance, he weeping said to his Daughter thus: (taking his leave of her) Now shall I never see thine espousals, and many other my hopes I had of thee: Then did he aray his daughter as to her wedding, and having imbraced and kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon, where waiting in this exigent for destruction and death, Saint George passed by, and espying this forlorne weight, demanded the cause, when in the relation the Dragon makes out, and intercepts the Story; which seeing, Saint George most manfully opposeth, and by his valour at the first encounter sore woundeth, and after having him conquered and captived, put the Virgins girdle about his necke, and with that led him to the City, where the people slew him. Likewise it is found in the History of *Amriock*, that when the Christians

G

conquered

conquered *Jerusalem*, that a faire young man appeared to a Priest of the Hoast, and bad him carry with him some Relique of St. George, for he was conductor of the battell, and after in the hottest assault, when the *Sarazens* supprest them from surprizing the Walls, they saw apparently a vision like Saint George, which had white armes, with a red Crosse, which led the way at the entring of the City, and so *Jerusalem* was taken by his aid and helpe.

Saint George was beheaded by *Decian* the Emperour, and lyeth buried between *Jerusalem*, and port *Japhe*, by a Towne called *Ramis*, dedicated unto Saint George is a Pattern of the Realme of *England*, and the cry of men at Warre, in honour of whom is founded the noble Order of the Garter, and also a noble Colledge in the Castle of *Windfor* by the Kings of *England*; in which Colledge is the heart of Saint George, which *Sygismond* the Emperour of *Almaine* brought and gave it for a great and precious Relique to King *Henry* the fifth, and also according to the ancient Story, there is a peece of his head.

Saint

Saint CHRISTOPHER.

S*Aint Christopher* was of the lineage of Cananites, great of stature, and terrible of countenance, being twelve cubits long; and on a time it came into his minde, that he would seek out, and serve the greatest Prince in the world, and none but him would he serve, and so from the service of a King, which in his presence crossed himselfe at the name of the Devill; *Saint Christopher* came to understand that the Devill was greater than he, because he feared him, and therefore him would he seeke out and serve: which soone he did, being a master easie to be found, and willing to entertaine; when afterwards in this service, this great master at the sight of a little Crosse starts aside and durst not come neare it; which perceived of this ambitious retainer, he came againe to know there was a greater than he: after whose service he long-sought in vaine, untill by the instruction of an Hermite, by the performance of some worke meritorious by him enjoyned, which was to be resident by a River side wherein many had perished, to transport such Passengers as thither should
G. 2 come,

come, he met with his Master ; for according to his direction thither went *Christopher*, and made his abode, taking a great pole in his hand, by which he sustained himselfe in the water, bearing over all manner of people without ceasing. Now it followed on a time as he slept in his Lodge, he heard the voyce of a child which called him, and said, *Christopher* come out, and beare me over the water ; then he arose and went out, but found no body : now when he was come againe into his Lodge, he heard the same voyce crying unto him as before, at the which he runs out, but findes no body ; againe the third time being called, he comes forth, and there found a childe by the River side, which prayed him to beare him over the water ; then *Christopher* lifted the childe on his shoulders, and tooke his staffe and entred the water, and the water arose, and swelled up more and more, and the childe grew heavier and heavier, and ever as he went further the water swelled up higher, insomuch that *Christopher* was in danger of drowning : but when he came over, quoth he, Thou childe, thou hast put me in great perill, and weighest almost as heavie as if I had carried all the world upon my backe.

Quoth

Quoth the childe, Thou hast borne all the world upon thy back, and him that created it; I am he in this world whom thou seekest to serve, and for thy better assurance thereof, let thy staffe in the ground, and by to morrow it shall bud and bring forth fruit; and he did so, and found it accordingly, his staffe bearing Flowers and Dates; and being thus converted and beleiving himselfe, he converted thousands, and amongst many other passages of his life was at last beheaded, and his blood there spilt, cured those that were blind.

The Story of the seven Sleepers.

THe seven Sleepers were borne in the City of *Ephesus*, and there lived in the time of *Decian* the Emperors persecution; the names whereof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *John*, *Serapion*, and *Constantius*; These Christian men to avoyd torture, or the worship of Idols, fled to a Cave in the Mount of *Celion*, and there after long wailing, prayer and fasting, being a little refreshed with some food that they had secretly sent for to the City, they there in their heavinesse fell asleepe. Shortly after, *Decian* suspecting, inclosed the

G 3

mouth

mouth of the Cave wherein they were with stones, to the end they should there dye for hunger : this being done, the Ministers, *Theodorus* and *Ruffinus*, two Christian men, wrote their Martyrdome, and inclosed it secretly among the stones. Now when *Decian* was dead, and all that Generation passed over, *Theodosius* the Emperour succeeded, and even at that time was it when the Heresie was of them that denied the resurrection of the dead, then came it into the minde of a Burgesse of *Ephesus*, in that place to make a Building or Lodge for his Shepherds and Heardsmen, in the effecting whereof, it happened the Masons that made the same opened this Cave, and then these Saints that were within, and all this time had slept, awaked and saluted each other, supposing verily they had slept but one night; and began to remember their heaviness the day before. Then sent they *Malchus* to buy bread in the City, and then *Malchus* tooke five shillings, and went out of the Cave : and when he saw the Masons and stones before the Cave, he began to wonder at the sudden alteration; but when he came into the City, he found it all altered, and the Crosse set upon every Gate,

Gate: then came he to those that sold bread, and they talked and spoke of God, whereat he wondred & said to himself, what a change is here since yesterday? then no man durst speak of God, and now every man professeth him openly. But when he came to pay money for his bread, offering his ancient Coyne, the sellers marvelled, and said one to another, certainly this yong man hath found some old treasure; for the suspicion whereof he was had afore the Bishops and the Councell, in the examination before whom he confessed, that he himself with six more of his fellows, had for feare of *Decians* cruelty, betooke themselves to a Cave but yesterday, as he supposed, and with them tooke that money; then the Bishop gathering by circumstance the time (admiring hereat) sent to the Emperour, who with many others came and went with this yong man to the Cave, where they found the other six cheerfull and beautiful to behold, their bodies and garments untouched with age or time; then went the Emperour in unto them, and with them glorified God, embracing them and weeping upon each of them said, I see you now like so many *Lazarusses* rising out of your graves. After this they continued some little time, &

shortly after dyed, and the Emperour adorned the place, and buried them in Gold, and so with this and the precedent matter, according to the ancient Story, it was found that they had slept 208 yeares. And so much briefly for discourse.



Hereafter follow certaine Epigrams, some old revived, and some new published.

1. Of a Lawyers absence.

A Vertuous Dame that saw a Lawyer
 come,
 Justly reprov'd his stay so long from home :
 Saying to him that in his absence thence,
 His wife might lack her due benevolence ;
 But he to quit himselfe of such disgrace
 Answer'd it thus, by putting of a case :
 One owes a hundred pounds, now tell me
 whether
 Is best to have such payments all together,
 Or take it by a shilling, and a shilling,
 Whereby the bag may be the longer filling ?
 Sir, quoth the Dame, I thinke it were no
 losse,
 If one receiv'd such payment all in grosse :
 Yet.

Yet in your absence this may cause your
sorrow,
To feare for want your wife should twelve-
pence borrow.

Epig. 2. *In Getam.*

Geta from wooll and weaving first began,
Swelling, and swelling to a Gentleman :
When he was Gentleman and bravely dight,
He left not swelling till he was a Knight :
And from a Knight thus higher to surmount,
He swell'd on bigger till he was a Count ;
And still proceeding carelesse of his first,
He swell'd to be a Lord, and then he burst.

To a proud, rich, but deformed.

Gentleman.

In anger puffed, you say, I prove
Fraught with the steame of lust, not love :
Time was, you say, I priz'd thy face
High and renown'd, as if its grace
Ore past compare ; but now I seeme
Urg'd unto wrath, to dis-esteem
Honours attendant on thy praise,
And to disrobe thee of thy rayes ;
Disgorging thus such surfets, you
Sound forth these words, I am untrue :
'Tis true, I said three Goddesses :
Grac'd thy rare parts, as like to these ;
Rich *Juno* was but like a Sow,

As foule as fat, and so art thou :
 Next, wisdom was in *Pallas*; but
 Thou like to her art turn'd a slut :
 Eye-pleasing *Venus* would admit
 Delight in bed, and you love it :
 Incenced by thy wily minde,
 I thus requite thee in thy kinde ;
 O' recharg'd with anger, venting spleane,
 Tearst to one Foule, one Slut, one Queane,
 Harbour'd in one, I did compare thee,
 Although truth knowne, I seem'd to spare
 Digest me as you please, yet know, (thee
 Will ne're did meane, what wit did show :
 And though Art taught me to be bold,
 No part I lov'd in thee but Gold.
 Take this from me, pray that a Foole
 Espouse thee, so thy filth may rule :
 Detaine no wise man, for thy selfe
 No such will love, but all thy wealth.

Epig. 3.

Proverbs upon Complexions.

To a Red man read thy Read,
 With a Browne man breake thy bread ;
 At a Pale man draw thy knife,
 From a Blacke man keep thy Wife.

Exposition.

The Red wise, the Browne trusty,
 The Pale peevish, the Black lusty.

More

More at large :

*The faire, the long, the little, and the blacke,
The leane, fat, red, and wan that colour lacke.*

Upon which as followeth :

The faire to folly easie to be led,
The long are lazie both at boord and bed,
The little for the most part they are curst,
Black Females proud even from their cradles
nurst;

The fat are frolick, and to mirth inclin'd,
The leane with sadnesse are like famin pin'd;
The red are subtil, and the brown are sure,
Both to their friend, and to their wedlocke
pure;

The fearefull and the peevish pale and wan,
The black a woman-lover more than man;
Yet thus, though I discusse as Proverbs goe,
Ile not engage my selfe to make these so;
But thus I counsell for thy more white life,
Trust no complexion too far with thy wife.

Upon women and their praise.

He's happy that avoids lust; female kinde
Are they that curse it : Maids possesse a mind
Saint-like : what man can prove that they
offend
In thought, in word, or work? they seeke
to end.

Their

Their Husbands discontent, filling their
hearts

With faire love, never with fond lust : their
Arts

Provoke lascivious follies still : requiring
Variety of Lovers ne're : desiring

The man that's good, but gay : and love-sick
youth

Is by them hated ; alwaies loved truth :

Never I knew them cruell : I doe finde

Faith in them : sild they have a wicked mind,

*Women dispraised, the stōps only
changed.*

He's happy that avoyds lust female ; kinde

Are they that curse it : Maids possesse a minde

Saint-like : what man can prove that ? they
offend

In thought, in word, or worke : they seeke to
end

Their Husbands : discontent filling their
hearts

With faire Love never : with fond lust their
Arts

Brovoke lascivious folly : still requiring.

Variety of Lovers : ne're desiring

The man that's good, but gay : and love-sick
youth

Is by them hated alwayes : loved truth

Never

Never : I know them cruell : I doe finde
Faith in them fild: they have a wicked mind.

*Upon the sending of a ropes end to his Sweet-
heart in the way of merriment.*

Left our loves should part or sever,
Here's a Rope to tye's together.

Her answer.

The Rope is old, the left is new,
I take the Rope, a Rope take you.

Upon the sending of a paire of Gloves.

From this small Token take the letter G,
And then 'tis Love, and that I send to thee.

Upon her sending back a Handkercher.

Here back to thee I doe regret this clout,
Take C away, and then I send thee Lout.

Epig. 4. In superbum.

I tooke the wall, one thrust me rudely by,
And told me, the Kings way did open lye;
I thank'd him that he did me so much grace
To take the worse, leave me the better place:
For if by th' owners we esteeme of things,
The wall's the Subjects but the way's the
Kings.

Epig. 5.

NIX } Snow.

LX } 9.

Cor NIX. } A Crow.

NIX. I that the winters daughter am,

While

*VV*hilst thus my letters stand,
Am whiter than the plume of Swan
Or any Ladies hand.

IX Take but away my letter first,
And then I doe incline,
That stood before for milk-white snow
To be the figure Nine,
And if that further you desire
By change to doe some tricks,
As blacke as any Bird I am,
Cornix By adding Cor to Nix.

Epig. 6. *De sanit, & medico.*

Health is a Jewel true, which when we buy;
Physicians value it accordingly.

Epig. 7. *In Amorosum.*

A Wife you wisht me (Sir) rich, faire and
young,
With French, Italian, and the Spanish
tongue:

I must confesse your kindnesse very much,
But in truth, Sir, I doe deserve none such;
For when I wed, as yet I meane to tarry,
A woman of one Language i'll but marry,
And with such little portion of her store
Expect such plenty, I would wish no more.

Epig.

Epig. 8. Upon an Usurer and an
indrop. Parson

A Clergy man that oft hath preacht
From his stopt-steeple throat,
And to his Congregation teacht
Full oft this certaine note;
There could no Usurer be sav'd,
Unlesse he did restore
What he so wrongfully had shav'd
From th' backes of needy poore.
Upon a time it so fell out,
This Usurer did meet
The Parson as he went to Church,
And thus he did him greet;
Good Sir (quoth he) I wonder much
You take such fruitlesse paine,
To preach against a sin that's such
As you your selfe maintaine:
But ten i'th hundred doe I take,
On good occasion when,
But you a hundred doe reserve,
Allowing out but ten.
The Parson hearing him say so,
Began to be afeard,
And never preacht against that sinne,
To this day that I heard.

Epig

Epig. 9. In Aulam West.

Westminster is a Mill that grinds all cases,
 But grind his Cause for me there be that list,
 For by demurs, and errors, staves, and clauses,
 The tole is oft made greater th in the grist.

Epig 10. In Jacobum.

He that doth aske, (Saint James doth say) shall
 speed :

O that King James would answer so my need.

Epig 11. Consilium.

From thy Confessor, Lawyer, and Physician,
 Hide not thy case on n^y condition.

Epig 12. Hayw. rent.

By Lease without writing one once let a Farme,
 The Leasser most lewdly the rent did retaine,
 Whereby the Lease wanting the writing had harm;
 Wherefore he vowed whilst life did remaine,
 Without writing never to let thing againe:
 Husband (quoth the Wife) that thing againe
 revert,

Else without writing you cannot let a fart.

Epig 13. Hayw.

From a field fought, one from the beaten side
 Ran home, and victory on his part cride :
 The Prince inform'd thus contrary amisse,
 Rung Bels, made Bon-fires, as the custome is.
 In short time after all this joy and cost,
 The King was sure resolv'd the field was lost;
 Where-

Wherewith in great haste, as in great grieve,
Charg'd the first Messenger tell in brieve
Where he had heard that lye, the field was
wonne ?

Quoth he, Sir, I my selfe this lye begun,
Which for commodity unto your grace
And all your subjects, I this brought in place;
For where the truth would have brought
wailing and weeping,
My lye hath brought two dayes laughing
and sleeping:

And if you all this year took my lye for true
To keep you merry, what harm could insue:
Better is it, quoth he, be it new or stale,
A harmlesse lye, than a harmlesse tale:
How this lye was allowed of, I cannot tell,
But if the King lik'd it, the lye sped welk.

Epig. 14.

Esse does not only hide her privie ware,
But brest and necke, where coyest maids goe
bare:

Yet is there one foule unbecoming place
Uncovered left, what call you that? her face.

Ænigma.

A begger ask'd a penny once, and swore
Give him but that, and he would ne're aske
more:

With

With that I op'd, and what he ask'd I gave,
 But deeply vow'd he never more should have:
 Not long from thence he ask'd againe, and
 wept,
 So that I gave; yet both our Oaths were kept.

Epig. 15 Haw.

A foole a wise man riding once espy'd,
 Who asked the Horse that the wise man did
 ride,
 Whither goest thou Horse? Whither go I, quoth
 he,
 Aske him that guides the bridle, aske not me.
 Whither rid'st thou foole, said he, that look'st so
 fell?
 Aske my Horse, knave (said he) what can I
 tell?
 When fooles ride I see they cannot rule the
 reine,
 Their Horses be their Harbingers as here it is
 plaine.
 Aske when wise men ride, I right well espye,
 Themselves, not their Horse, appoint where they
 must lye.

Epigram 15.

One time as 'twas my ordinary wont,
 I went abroad into the fields to hunt;
 Started a Hare, pursu'd her with full cry,
 And

And ne're wearied her, when by and by,
Miso because I hunted in his grounds,
Let loose his running Dogs, and bang'd my
hounds.

From thence, that sport I utterly forsook;
Being so unkindly crost by such a bore.
So shunning th' open fields and Forrest wide,
My common haunt was by the water side;
For what, though I, though Lands inclo-
sed be,

Yet Seas and Rivers questionlesse are free:
There will I sport me with a scaiy fry,
Fearelesse, though all the world were stan-
ding by;

I had not scarce cast in my bait to take,
But straight one comes, it seemes he hast did
make,

That bids me pack, when first I did appeare;
Away went I, it was no fishing there.

Scarce knowing now what sport to enter-
taine,

Being banish'd both, the earth and watry
plaine,

Tooke a Piece next time, and forthwith went
To sport me in the Aiery Regiment;

Where having scarce discharg'd to kill a
Daw,

Another comes and brings me statute Law,
Upon

Epitaphs.

Upon my piece, where I it lost : then swore
I ne'r would hunt, nor angle, nor shoot more.
Then took I Dice in hand my heavie fate ;
Thus crost in all, and lost my whole estate.

Hereafter follow certaine Epi-
taphs on sundry persons.

Epitaph 1. On the Usurer.

Here lyes at least ten in the hundred,
Shackled up fast both hands and feet,
That at such as lent money gratis, wondred,
The gaine of Usury was so sweet:
But thus being now of life bereaven,
'Tis a hundred to ten he's scarce gone to heaven.

Epitaph 2. Upon a spend-thrift.

Here lyes Jack Carelesse,
Without Tombe, without thought, without sheet,
That liv'd in the Ale-house, the Bawling-alley, and
dy'd in the street.

Epitaph 3. Upon a roytous Courtier.

Here lyes he now where no man sees,
That liv'd by crooked hams and knees,
Yet in his heart did boyle that lust,

That

That nought could quench but earth and dust:
 Where if he had sooner been laid,
 Lesse summes his reckoning would have paid.

In Papam Piam quintum.

*Papa Pius quintus moritur, res mira, quod inter
 Pontifices, tantum quinque fuisse Pii.*

Pius the fifth is dead, and understood,
 Of some so call'd, because but five were good
 In all the line of Popes, —

*Fallor ego, nam nemo pius re, nomine tantum
 Pontifices constat quinque fuisse pios.*

Yet erre I doe in this, to their more shame,
 For none were good indeed, though five in
 name.

*Certaine Verses fixed upon a Childe laid in
 S. Thomas Hospitall.*

Conceive a fault, by me conceiv'd
 By my seduced mother,
 Who vowes untill she be a wife,
 I ne're shall know a brother:
 And for this Hospitall is rich,
 And hath a plenteous purse;
 And he is poore and cannot pay,
 Sh' hath put me here to nurse;
 No further she imparts her selte,
 Then that she is a sinner,
 Though not the last that so shall erre,

No

Epitaphs

No more than first beginner :
How e're she here hath pack'd me up,
The witnesse of her shame,
And left me unto you to feed,
To cloath, and give a name.

*Upon the unequal division of the earth, some
some have all, and some have none*

Though th' Earth's the Lords, and all that is
therein,

And nothing really mans owne but sinne :
As is the Sea, the tributer of Fountaines ;
The Sheep and Cattell on a thousand moun-
taines.

Though he that all these made, doth all
these feed,

And of no creatures ayd doth stand in need,
Yet doth he from his high exalted throne,
Survey the wayes men title here their own ;
He sees the earth, the base of this faire frame
Intail'd to greatnesse, to their blood & name.
Metre to the rich in Akers of such store,
That what makes one too proud, makes ten
too poore.

Some of his walking earth he sees have gold
That rusts for use, too seldome being told,
And some againe so scanted in their need,
Their sinews crack before their bellies feed.
Some choicest dainties Sea and Land afford

To

To surfet on, serv'd daily to their boord :
And some againe are so penurious fed,
They thinke they fare rich, if they purchase
bread.

Anothers glory lyes upon his back,
And having plenty, there appeares no lack :
Velvets and Silkes, and Robes of endlesse
waste,

Altering with humour to give fancy tast;
When as some other, whose successe more
bad,

Tugs 60 years, like leatherne *Adam* clad,
For skins, or fig-leaves for to hide his skin,
Whose heart being plaine, he cannot this
way sinne.

Whose totall substance, all his hopes to boot,
Was never worth the trust of such a sute.

What should I say of this unequall lot ?

Would God thus have it? surely I think not:
Though some distinctions he would have to
be,

Yet not in such a terrible degree.

He would not have thee see thy brother lack,
Then slacke thy cost and cloath some naked
backe ;

He would not have thee see thy brother pine,
But him sustain'd from that excesse of thine;
If for thy selfe thy whole indeavours tend,

If

If what thou hast thou would'st be thine
heire and spend,

Then know like that rich Glutton, thou
maist crave

A drop, and be deny'd; because he gave
Not to the needy, crums that did belong,
Droppes were deny'd him for to coole his
tongue.

This yeare there hath appear'd a streaming
Starre

Within our native Hemisphere or clime,
But whether it brings us newes of peace or
warre,

Of plague or famine, who is't can divine?
Though some interpret it to change of state,
Hostile invasion, or some great mans end;
Rumors of Warres here landed to us late,
Or like particulars that they intend:

But since the Character hath such a letter,
That none can understand but he that writ;
Let's feare the worst, our sins, and make us
better,

And to no other ends interpret it:
For in the same there's matter under-hild,
Which shall not to our knowledge be made
plaine,

Till the portent and purpose be fulfill'd,
For never came such messengers in vaine.

How

How e're with meeknes let us kisse the rod,
Hoping the best, yet leaving all to God.

Epit. 4. S. Tho. Becket.

*Pro Christi sponsa, Christi sub tempore, Christi
In Templo, Christi verus amator obiit.*

Englised :

For Christ his Spouse, his Cause, and at
Christs-tide,
Within Christs Temple Christs true lover
dy'd.

Epitaph 5. *Written by a religious
Gent. before his death.*

Earth take my earth, Satan my sin I leave,
The world my substance, Heaven my soule
receive

Epit. 6. *Upon Jonas in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth inclose, nor stone me
keeps,

I speak, I think, with living Ayres am fed,
In living Tombe, and in unfathom'd deep;
What weight besides my selfe for shame, or
grace,

E're liv'd in death, in such a Tomb or place?

Epit. 7. *In Verulamium, a forgotten City,
sometimes neare S. Albans.*

Stay thy foot that passeth by,
Here is wonder to descry,

H

orches

Churches that inter'd the dead,
 Here themselves are sepulchred ;
 Houses where men slept and wak'd,
 Here in ashes underak'd :
 In a word, then to allude,
 Here is Corne where once Troy stood ;
 Or more fully home to have,
 Here's a City in a grave.
 Reader wonder thinke it then,
 Cities should thus dye like men ;
 And yet wonder thinke it none,
 Many Cities thus are gone.

Epit. 8. Upon a Chamber-maid.

Underneath this stone is laid,
 A Ladies sometimes Chamber-maid,
 Who was yong, and plump, and pretty,
 And yet a maid, alas, 'twas pittie.

Epit. 9. Upon a love-sick youth.

Here lyeth he, he lyeth here
 That bounst, and pittie cry'd,
 The doore not op't, fell sick alas,
 Alas fell sick, and dy'd.

Epit. On a rich covetous Lawyer.

Within this everlasting tombe,
 Whose house containes her dead till doome
 Is one posselt here to abide,
 That yet had liv'd, and had not dy'd ;
 If death like him would have agreed

At any rate to have been feed :
 Or if he could at point of death,
 That sold his wind, have bought but breath,
 This crosse to him could ne're so fall
 T' have wedde the Church, that woo'd the
 Hall.

Epit. 11. *Upon a Citizen.*

From wares and cares, and fained breath,
 Here I at last am freed by death :
 If that my dealings were not just,
 The more I feare, the lesse I trust :
 What though a hundred Blue-coats sing,
 My friends did mourne, the Bels did ring,
 The earth receiv'd me with applause,
 All doth not better mend my cause.
 Fed I the hundry, cloath'd the poore,
 Made I these friends to goe before?
 No, I left wealth behind unspent,
 Coynes unreceiv'd that I had lent :
 And suits unended wag'd by cost;
 And all I left behinde is lost ;
 Good deeds I did, and gifts I gave,
 Those went before me, those I have.

Epitaph 12.

*A memento for mortality, taken from the
view of the Sepulchres of so many Kings and
Nobles as lye interred in the Abbey
at Westminster.*

Mortality behold and feare,
What a change of flesh is here?
Thinke how many Royall bones
Sleep within this heap of stones;
Hence remov'd from beds of ease,
Dainty fare, and what might please,
Fretted roofes and costly shewes,
To a rooſe that flats the noſe;
Which proclaimes all flesh is graſſe,
How the worlds faire glories paſſe;
That there is no truſt in health,
In youth, in age, in greatneſſe, wealth:
For if ſuch could have repriv'd,
Thoſe had been immortall liv'd.
Know from this the world's a ſnare,
How that greatneſſe is but care,
How all pleaſures are but paine,
And how ſhort they doe remaine:
For here they lye had Realmes and lands,
That now want ſtrength to ſtir their hands;
Where from their pulpits ſeeld with duſt
They preach, In greatneſſe is no truſt.

Here's

Here's an Acre sowne indeed,
With the richest royall'st seed,
That the earth did e're suck in,
Since the first man dy'd for sinne;
Here the bones of birth have cry'd,
Though gods they were, as men they dy'd.
Here are Sands (ignoble things)
Dropt from the ruin'd sides of Kings,
With whom the poore mans earth being
showne,

The difference is not easily knowne.
Here's a world of pompe and state,
Forgotten, dead, disconsolate;
Thinke then, this Sithe that mowes downe
Kings,

Exempts no meaner mortall things;
Then bid the wanton Lady tread
Amid the mazes of the dead,
And then these truly understood,
More shall coole and quench the blood
Then her many sports a day,
And her nightly wanton play;
Bid her paint till day of doome,
To this favour she must come:
Bid the Merchant gather wealth,
The Usurer exact by stealth;
The proud man bear it from his thought,
Yet to his shape all must be brought.

*A short Addition or Memento hereunto annexed
upon the death of Queene Anne.*

See here this plot of all her store,
With greedy throat still gapes for more :
Which with our griefe, and her succeſſe,
Concludes not now in emptineſſe ;
For newly now ſh' hath tomb'd in earth
One great in good, as high in birth.
Unto a hopefull Prince the Mother,
Wiſe to one King, and Siſter to another.
A King her Father, every way borne high ;
Matcht great, liv'd great, in ſpheare of
Majeſty.

Yet notwithstanding this blood, high deſcent
As rich in vertue and more eminent,
Reſpectiue, liberall, with a plenteous hand,
Where deſert crav'd, or ſhe might under-
ſtand.

A needfull good, or ſeaſonable ſupply,
To ſuch her ſtreame of goodneſſe ne'r was
dry.

Nor could the labourers (Heaven being her
deſire)

Who gave their Verdict, ſigh to want their
hire.

For where that wiſdom thought it fit to pay,
It were her vertue not to keep't away :

Yet

Yet she with these & thousands more beside,
 From us was gon the moment that she dy'd ;
 Gone like the fatall day of us deplor'd,
 As soone to be call'd back, as she restor'd :
 For though she be from us so lately fled,
 She's as far from life as *Adam* so long dead ;
 Being gathered to that Sepulcher of Kings,
 That best can shew they are but mortal things
 Where sleepe the Scepter-bearers and their
 sway,

That now remember not they had their day
 Where all our famous *Henries* doe remaine,
Edwards, and *Richards*, that did rule & raig,
 Whose glittering swords by conquest kept
 from rust,

Their glory ended, here convert to dust,
 The mixture of whose bones that now doth
 ake,

Me thinkes should mutine, and the building
 shake,

To sympathize the royaltie they had,
 How simply they'r regarded, meanly clad :
 Where they shall sleep untill that Trump be
 blowne.

That rends up Sepulchers, and teareth stone,
 Severs the joynted buildings rais'd on high,
 Confusing all i'th twinkling of an eye.



A second addition or short memento of sorrow, taken from the occasion of the sad remembrance of the death of King James, and that fearfull Visitation that succeeded in that last and wonderfull Yeer, 1625.

TO adde more noble ashes to this store,
 King *James* is follow'd now, those gone
 before,
 Impartiall Death that spareth no degree,
 But fetters Kings in his captivity,
 Hath seized him, a King even from his birth,
 The ancientst, learnedst, peacefull King on
 Earth;
 To tel the greatst, no armour that they have
 Is proof to keep a Monarch from his grave.
 Thus then I blaz'n life to be a stream,
 Still gliding tow'rs the Sea; or like a dream
 That is forgotten ere it can be told:
 Or like a Glasse that doth no semblance hold:
 Or like a Post in speed upon the way,
 Or like to any thing that hath no stay.
 Afflicted *London* in the face I see
 But lately since mans short mortality,
 When as the healthfull'd living drawing
 breath,
 Had but a thread to cut 'twixt life & death,
 Of

Of which sad numbers of some that deceast,
Thousand are mourners, and I not the least:
When every house like *Ægypt* might be
seen,

None where the slaughtering Angel had not
beene:

The Pestilence then spreading in the streets,
Threatning Mortality to all it meets:

Gainst whom no humane strength of flesh
and blood,

Was able to withstand, but was withstood,
No Physicks help that's suckt from herb or
tree,

Or stones, or roots, or what more virtuall be,
The least preserve, or rescue that might
save,

But emptied households to fill up the Grave:

Let us then live, that we forget not why

We live, that have escap't, that is, to dye:

And let us thinke those happy gone before,

That have past Shipwracke, and are now on
shore,

And here so live to dye, that when we end,

(As sure we once must part) Christ be our

And then however whatsoe're befall, (friends:

In losing little, we have gained all.

Epitaph 14. upon the death of the eldest
Sonne of one Master Kitching.

Here lyes one in flowre of youth,
Once his friends joy, now his parents ruth:
If Kitching be his name, as I have found,
Then death now keeps his Kitching under ground,
And hungry wormes, that late of flesh did eat,
Devour their Kitching in the stead of meat.
This was his lot, and Reader this must be,
Ere long thy ruine, and the end of me.

Hereafter follow certaine Riddles, or witty
Propositions.

Riddle 1.

Sphinx, a certaine monster of Theebes, pro-
posed a Riddle to all that passed by the
way, which whosoever could not resolve, he
carried to the top of a high rocke, and from
thence throw headlong down: which Rid-
dle was as followeth:

*Quod pedibus bonis animal meat, absq; ruinis,
Mox graditur ternis, post claudicat atque qua-
ternis.*

Englisbed more at large.

What creature is that in the world, that first
goes on four feet, afterwards upon two feet,
afterwards upon three feet, and last of all up-
on four feet again.

This,

This, after the fall of many, was resolved by *Oedipus* to be a man, which first in childhood, creeps upon his hands and knees, as upon four feet; afterwards in his better strength, walks upon two feet; then in declining yeers walks with a staffe, as with three feet; and lastly in his second child-hood or decrepid age, creepeth upon all four again.

Riddle 2.

*Sweet Lady such a boon I crave,
As being gone, again you have:
Nay, if you surfeit my request,
Your gift returns with interest:
'Tis not so wanton as may shew
A Venus blush, a Cupids bow;
Such as your beauties sympathize,
When Cupids quiv'r is in your eyes:
Th' e blisse which answers my desire,
May parallel Diana's fire:
'Tis such as in a moments stay
Is given and is gone away:
Yet if you grant, you grant a blisse:
Sweet Lady tell me what it is?*

Resolution.

A Kisse.

Riddle 2.

By what strange marriage was it that this

more

more strange kindred was produced, that two mothers should produce two sons, that should be the sonnes of their sons, brothers to their husbands, and uncles to each other, and yet both lawfully born in wedlock, and they their true mothers?

Resolution.

These two women had two sonnes that married crossly one the others mother, & had each of them a sonne thereby, which were thus allied, as before mentioned.

Riddle 3.

What part of man, may that part be,
That is an implement of three,
And yet a thing of so much speed,
No woman would without it wed,
And by which thing, or had or lost,
Each marriage is made up or crost.

Resolution.

The heart of man, a triangle figure, the beginning of love, and of every match likely to prosper.

Rid. 4. Homers fatal Riddle.

Certain Fishermen upon the Sea, having been freeing themselves from vermine, meeting *Homer* by the shore side, proposed this Riddle unto him: What is that which having taken we have lost, and having not taken, we have kept still, meaning indeed their vermine.

vermine: which he dreaming of their fishing, dyed for griefe, because he could not resolve it.

Riddle 5.

First my mother brought me forth, when shortly after I the daughter, bring forth my mother againe.

Resolution.

Of water is first made Ice, which afterwards melts, and brings forth water againe, and so the daughter brings forth the mother, as the mother first the daughter.

Riddle 6.

What one man was that, that slew at once the fourth part of the world?

Resolution.

Cain that slew his brother, when there were but four persons in the world.

Riddle 7.

Who were those that fought before they were borne?

Resolution.

Jacob and Esau in their mothers wombe.

Riddle 8.

What Sepulcher is that, and where doth it stand,

That toucheth neither heaven, nor earth, nor sea, nor land?

Resolution.

Resolution.

The Tombe of *Mahomet*, being a Chest of Iron, drawn up by load-stones, to the top of *Mecha*, a Church belonging to the Persians, whither the Turkes go on Pilgrimage, as Christians to *Jerusalem*, to the Sepulcher of Christ.

Riddle 9.

There was a man bespake a thing,
Which when the owner home did bring,
He that made it did refuse it,
And he that bought it would not use it,
And he that hath it doth not know,
Whether he hath it, I, or no.

Resolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two sisters standing over a Tombe, thus bewailed the dead therein interred: Alas, here lyes our mothers husband: our husband, and the father of our Children, and our father: how could that be?

Resolution.

It is meant of *Lots* daughters, over the Tombe of their father.

Riddle 11.

That which thou lookest on with thy eyes
(O Traveller) is a Sepulchre, yet without her carkas,
is a carkasse, yet without her Sepulchre,

pulchre, and how can that be?

Resolution.

The pilar of salt *Lot's* wife was turned into: *Josephus* testifies that he saw that pillar of salt, and went purposely there to behold it.

Riddle 12.

Two Gentlemens Stewards were sent to the towne to buy wine, and the one making more hast then the other, had bought all the wine, which was only 8 gallons: returning homewards, met the other, who was going thither, told him he had bought all that there was, neverthelesse he would be content to let him have halfe, so he could measure it just in his measures, which were a 3 gallons, and a 5 gallons, and how was that done?

Resoluti n.

In this manner; first, he filled his measure of three gallons, put it into the measure of five gallons, fill the three againe, puts two into the five, then puts the five into the eighth, then puts the one into the five, and then fill the measure of three, and puts it into the five, having one single gallon before, which so made it foure, and so equally measured it forth.

Riddle 13.

In densis silvis venor bis quinque catellis.

Quod

Quod capio, perdo ; quod non capio mihi seruo.

Englishted.

In thickest woods I hunt with Beagles ten,
After the chase ; which when I do desory,
I dispossesse me of not usefull then,
And what I take not, onely that keep I.

Resolution.

One scratching his head with both his
hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I have liv'd among Books, yet am never the
better :

I have eaten up the Muses, yet I know not a
Verse,

What student this is, I pray you rehearse.

Resolution.

A Worme bred in a booke.

Reddle 15.

What is that which produceth teares with-
out sorrow, takes his journey to heaven, but
dyes by the way; is begot by another, yet that
other is not begot without it :

Or thus :

What is that which if it be seen cannot be
taken, if it be taken, cannot be held, and when
it is thought to be something, by and by it
turnes into nothing.

Resolution.

Smoake.

Riddle

Riddle 16.

When I lived, I fed the living, now I am
dead, I beare the living, and with swift speed
walke over the living.

Resolution.

A ship made of an Oake, growing, fed
Hogs with Acornes, now beares man, swims
over fishes.

Riddle 17.

Christopher bare Christ, Christ bare the
World, where then stood *Christophers* feet?

This must be answered by another *Oedipus*
or *Palemon*.

Riddle 18.

First I was small and round like a Pearle,
Then long and slender, as brave as an Earle,
Since like a Hermite I liv'd in a Cell,
And now like a rogue in the wide world I
dwell.

Resolution.

First an Egge, then a worm called a filke-
worme, then inclosed in a huske, and last of
all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made :
And loud doth speake, and yet is dead.

Resolution.

Resolution.

A Bell, which when it is cast, is founded
in the ground.

Riddle 20.

Farre in the West, I wot not where,
Are trees men say, which Oysters beare,
That Oysters should be bred so high,
Me thinkes it foundeth like a lye.
That female plants, I know that's true :
In London streets beare Oysters new,
And fish and flesh, and now and then,
They beare I tell you handsome men.

Resolution.

Every man or women is a tree turned up-
wards, and upon such trees you know what
fruits are borne in London.

Riddle 21.

All day, like one that's in disgrace,
He resteth in some secret place,
And seldome peepeth forth his head,
Untill day-light be fully fled ;
When in the maids or Good-wives hand,
The gallant first had grace to stand :
Whence to a hole they him apply,
Where he will both live and dye.

Resolution.

A Candle.

Riddle 22.

One evening as cold as cold might be,

Wich

With frost and haile, and pinching weather,
 Companions about three times three,
 Lay close all in a pound together;
 Yet one after other they tooke a heat,
 And dyed that night all in a sweat.

Resolution.

A pound of Candles.

Riddle 23.

A man and no man, seeing and not seeing,
 in the light and not in the light, with a
 stone and no stone, strooke a Bird and no
 bird, sitting and not sitting, upon a tree and
 no tree.

Resolution.

Androgeus the Eunuch, being purblind in
 the twilight strooke a Bat with a pumice
 stone, sitting upon a mustard tree.

*Hereafter followeth certaine seasonings, or Jests,
 to laugh out the end of a short Discourse.*

Jest 1.

UPon a time at a Banquet certaine
 friends meeting to be merry, to further
 their purpose, one began to broach this pro-
 position: What part of the body is the most
 worthiest (To which one replyed, the
 eyes; another, the heart; a third the braine:
 some one thing, some another. *Antonius* be-
 ing bid to speak, said, the mouth, because
 it

it is kist in salutation, he held to be the worthiest : another held that to be the noblest part we sit with, because by that the honesty and welfare of the whole body is preserved ; and againe for a second reason, because that ever was accounted the most noble and worthy part or person which first sits downe, and that is the hindermost part ; to which probability all seemed to consent, and this last resolution for that time carried it, untill a second time meeting with *Antonius* upon a like occasion, *Antonius* remembering the applause upon his garment held he had received, gratifies this opponent at his first sight with a crack from his neathermost parts, who thereupon seemed to be very angry. *Antonius* answered him, he had no reason for it, since he saluted him according to his owne argument, with the most worthy part, and that which he had preferred before the mouth : and so with laughter on all sides the controversie ended. And therefore though *Claudius Cesar* made a Law, that escape should be no lesse of reputation, yet here it was taken the contrary, and held,

Non est urbanus cui retro sibilat anus.

Jest 2.

There was a Gentleman upon a time, that
from

from no great reason that he had, took occasion to commend the cleerenesse of his Beer, as another upon a time to Sir *Thomas Moore*, the well-relish of his Hop: to the first it was answered, that if it had been a little more cleare, one should hardly have knowne it from water: To the other, if it hopped a little further it had hopped into the *Thames*.

Test 3.

A certaine King had a foole, that kept a note-booke of all the follies (at least-wise those which he thought follies) committed in or about the Court: Upon a time an *Ethiopian* Horse-rider that professed great skill in Horse-flesh, chanced to arive there, whose qualities being made known to the King, the King employed him, with three thousand pounds to buy horses in *Barbary*: which the Foole understanding, put down in his note-book: which when the King heard of, he seemed offended, and would know of his Lack-wit why he had noted that? because (quoth he) I thinke he will come no more to you: But what, (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

Test 4.

Marcus Tullius Cicero, seeing his brother
Quintus

Quintus Cicero's Picture very largely drawne to the middle, he being a man of very little stature, told the Painter, his halfe brother was bigger than his whole.

To which purpose *Lentulus* said, when he saw his little Nephew weare a great Sword, Who had tyed my Kinsman to his Weapon?

A Fox sitting in *Finsbury* fields, was looking to *Pauls* Steeple; a maid comming by with two Hens in her hand, asked the Fox what he thought on? quoth he, I thinke *Pauls* weather-cock hath more wit, than all the men that are dead, for all that are dead, dyed for want of wind, and he hath placed his beak so high that he is ever sure of wind enough; and so he would have had her Hens to this Cock, to have made the wisest brood in Christendome.

A certaine gybing companion walking *London* streets, saw a Gentlewoman crosse the way, whose Gown proclaimed Antiquity by its many tassels: he willing to try his wit upon the rudenesse of her garment, went with much reverence unto her, and taking up the forepart of her Gowne, kist it: being demanded the reason answered, 'Tis a honor Lady that I bestow upon Antiquity; Alas, Sir, quoth she, if it be so, I pray kisse my
taile,

taile, for that is ten yeares older then my Gowne.

A Fryer upon a time being disposed to tell mysteries, opened to the people, that the Soule of man was so little, that eleven thousand might dance upon the naile of his thumbe; one marvelling much at that, quoth he, I pray you Master Fryer, where shall the Piper stand?

Jest 5.

A certaine Philosopher knocking at a great mans doore, the Porter espying him but in meane attire, the doore would not be opened, which he perceiving, immediately goes back, and changing himselfe into rich robes, repaires to the doore againe, and knockes, and was forthwith let in; who entering, ever as he went along he kissed his Garments, and made obeysance unto them; the reason being demanded by the Master thereof, he was thus answered, *Honorantem, honora*, I honour those that honour me; for where poore vertue could not enter, rich robes made way.

Jest 6.

A certaine Player being sicke and lying upon his Death-bed, the Priest came unto him, and exhorted him to make his Will, which he said he would most willingly doe;
For,

For (quoth he) I have nothing but two Geldings to dispose of, and I give them to the Knights and Barons of the Land.

And when the Priest asked him why he rather gave them not to the poore? He answered, I doe as fortune doth, and she hath given all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Jest 7.

A certaine rusticall Clowne came to an Arch-Deacon, and told him he had married a Woman which was poore, but heretofore had been rich; asking his advice if he might not put her away and marry a richer; who answered, he might not: Why Sir (qd. he) you have got a divorce from your poore Benefice, and taken a richer.

Jest 8.

A poore old Woman being sicke and eake, bequeathed after her death unto the priest her Hen, because she had nothing more. Now the Priest came and tooke her away, she yet living: quoth the Woman, w I perceive that our Priest is worse than a Devill, for I have oftentimes bid the evill take her, and the Fox take her, and yet they spared her me; but once the Priest, and she is gone.

Jest 9.

Jest 9.

A great Lady meeting a simple Gentleman, demanded of him, when his Wife should be brought to bed? quoth he, even when it shall please your Ladiship.

Jest 10.

A certaine boysterous Rusticke, yet prompt and conceited, travelling on the way with a long Pike-staffe on his neck, was suddenly and furiously assaulted by a great Mastiffe, which came upon him with open mouth and violence, as if he would at once devour him; who presently to withstand the danger, by rescue of himself, runs the pike and sharp end thereof into his throat, whereupon he presently died; which the owner thereof seeing, comes earnestly to him, and between threatening and chiding, asked him why he strook him not rather with the blunt end of the staffe? Why Sir, quoth he, because your Dog run not at me with his tail.

Jest 11.

A Witch condemned to be burned, and at the stake, espied her son, to whom she called very earnestly for drink, which he denying to give, she the more earnestly craved, telling him she was exceeding dry. O quoth he, no matter mother, you will burn the better.

Iest 12.

A certain vain-glorious Souldier bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could name but fixe: a Player standing by, told him he knew therest; the three Kings of *Colein*.

Iest 13.

A certaine Astronomer had divined of King *Henry* the seventh of *England*, that he should dye in such a year; the King hearing of it, sent for him, and questioned if he were an Astronomer? who told him that he did professe that art: The King asked him if he could fore-tell where he should be in the Easter holy-days? he answered, he could not: then quoth the King, thou shalt see me divine more certainly, for I tell thee thou shalt be in prison, whither he sent him during that time, and shortly after released him, bidding him withall release his errour; for his destiny hung on no starre within the Element of his reach or capacity.

Iest 14.

One asked a prostitute Lady of *Florence*, how her children so likely resembled her Husband, shee sould usually commercing with others? shee answered, I suffer no other to boord my ship before her carriage be full.

Iest 15.

Jest 15.

One asked a Painter, why seeing he could draw such excellent proportions he begot such deformed children? who answered, *In tenebris quidem fingo, sed in die pingo*; I make the one in the light, and the other in the night.

Jest 16.

A certain conceited traveller being at a Banquet, there chanced a flye to fall into his cup, which he being to drink took out for himself, and afterwards put it in again for his fellow: being demanded his reason, answered, that for his own part he affected them not, but it might be some other did.

There is extant to this jest an Epigram of Sir *Tho. Moores*, which I have here inserted:

Out of his Glasse one took a flye,

In earnest or in jest

I cannot tell, but having drunk,

Return'd it to the rest:

And for he would offencelesse seem,

He shewed his reason too,

Although I love them not my self,

It may be some here do.

Jest 17.

One asked a merry blinde man, in what place he lost his eyes? who answered, from either side his nose. So likewise *Diogenes*

being at dinner with a bald man , thus said, Honest friend, I will not speak to thy contumely , but commend the haire that flew from so bad a head. But this was from *Dio-genes* (saith the Traveller) otherwise these sharp cannts are in no wise to be used at Table ; for it is observable , that at meales these few precepts principally among some other , are to be regarded and kept. 1 To pick no quarrels. 2 To tell no long tales. 3 To tell no sad newes. 4 To talk of no State-matters. 5 To lay no wagers. 6 To make no comparisons. 7 To take no Tobacco. 8 To propound no difficult questions, &c. As when upon a time a Lawyer and a Divine met at dinner , the Lawyer proposed this question ; when *Lazarus* had been four dayes in the grave , where was his soul in the mean time ? to that the Divine to quit his question , asked him another ; Who was to have his lands if he came again to claim them ? But of this we conclude, a merry, affable, and pleasant countenance with conceited and witty jests, seasoned with light and well relisht discourse , is fit Table-talk, and carriage to be used at such times.

Jest 18.

It is reported of one *James de Castellon*, a Bononian,

Bohonian, a man of excellent knowledge and learning, but exceeding little of stature, sent an Embassadour to Pope *Boniface* the eight, insomuch, that delivering his Embassage, the Pope imagining that he kneeled on his knees, made unto him long action with his hands, that he should rise up, untill one of his Cardinals gave him to understand that he was another *Zacheus*.

Jest 19.

A certain Fellow condemned, and at the place of Execution, began to dispute with the Judg, by what conscience he could hang him a poor thief, and no malefactor, who asked him by what conscience he could take from another that was not his? And thus the controversie began and continued, till at last the Hangman turnes him off, and so ends the strife.

Iest 20.

A fellow poor and improvident, compelled on a time to take up his lodging on the ground, which may be termed a field-bed, where tumbling and tossing all night long on his hard couch, he could not sleep; in the morning rising up, he cast down his eye on the place where he lay, and espied a feather: O quoth he, now I see the cause of my trouble, that all this night I could not

rest : I wonder , if one feather can trouble me so much, how do they do that lye upon thousands.

Iest 21.

A Bishop on a time examining one that sought to be admitted into the Ministry, asked him how many Sacraments there were? to which question he after a long pause answered there were 9. Nine, quoth he, how prove you that? Why quoth he, there are 7 beyond Sea, and two in *England*: at which the B. laughing at his ignorance, yet grieved for his folly, sent him away as worthily frustrate of his expectations:

Iest 22.

One came to an Alderman to sollicite him in the behalf of a friend of his, to lend him 100 pound upon a Statute, who had been round about the world with Captain *Drake* in a ship; A hundred pound quoth he? I will not lend 100 pence; for he that could endure to be pen'd up 3 yeares in one ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Iest 23.

One asked a merry conceited fellow, which was the best husband for a yong Popish wench to marry? quoth he, let her marry an old man, and so she shall be sure to keep

keep fasting nights enow: being asked by another, what Trade hee thought best? quoth he, a Cut-purse, for hee hath no sooner done his work, but he hath his money in his hand: But quoth a third, a Shoemaker is a trade of good authority, for he can set any one in his stocks, and at his pleasure can ease him at last.



Poesies for Rings.

The Apology.

Good Sir, a Poesie; for my wit can savour
No Motto worthy of my mistress favour,
This, that dislikes me, such a word may move
Her Critick thought to bid adieu to love.
If these, those, them within a ring I bring her,
It will disparage so divine a finger:
Such is the warrant, that admits a Passe
To this discourse, forbids a Crittick Ass
Disgorge his censure; bids an equall eye,
Impose a posse to my Poesie.

Poſies for Rings.

In comely Hue,
None like to you.

When *Cupid* fails,
Thy eye prevails.

In thee the Graces,
Have choicest places.

In thee each part,
Doth catch a heart.

Who ſo aſpires,
To ſee, admires.

Each heart ſhews duty,
Stand at thy beauty.

My joy will dye,
If you deny.

Thy Graces move
My ſoul to love.

A loyall breaſt
More flames oppreſt.

Love takes no loſſe,
Though friends are croſſe.

Tis love alone
Turnes two to one.

That friend is true,
Whoſe Treſure's you.

My fancy is
Endleſſe as this.

(love,
Though friends croſſe
We'll meet above.

My heart, ay me,
Is fled to thee.

Some comfort give,
By thee I live.

Each day I dye,
If you deny.

True love appears,
In miſt of tears.

In body two,
In heart but you.

I'm what thou art,
The other part.

I ſeek to be
Not thine, but thee.

A CONE

A
CONCLUSION
to this Book;

*In way of Answer to him that demanded
what was the perfect use of
Books?*

A. To encrease Knowledge, confirme Judgement, compare the times past with the present, and draw use out of both for the future; to bring forth the dead, speaking and conferring their knowledge to the living, according as the Poet to this purpose wittily writeth:

*O blessed Letters that combine in one
All ages past, and make one live with all;
By you we do confer with who are gone,
And the dead living unto counsell call, &c.*

Books, the most sweet, commendable and delectable household-stuffe in the world, the most free and trusty reprovers; for, *Nullus amicus magis liber quam liber*. Those dead yet living companions, those regular obsequies, that speak not but when they are desired,

and no longer, then they are contentive.
From their Treasury, what continuall Physick hath the world received to purge out the dulnesse of naturall capacity, and the very image of death, as the Poet stiles it?

Nam sine doctrina vita est quasi mortis Imago.

Yet from this sweet and excellent society what a part of the world are exempted and live in darknesse? Therefore thou which enjoyest the use thereof, and art conversant in their Counsels, be more in goodnesse as thou art in knowledge, and then this conclusion shall wel besit thee, thy house, and thy household-stuffe.

Conclusion.

*Tunc felix domus est, & tunc numerosa supplex,
Cum pius est Dominus, & bene parata domus.*

Englised.

Happy the house, the goods whereof excell,
When th'owner's godly, and those gotten
wells

F. I. N. I. S.

THE
COUNTRY-MANS
Counsellour.

O R,

A necessary addition to this yearly
Oracle, or Prognostication.

*Calculated by Art, as a Tutor for their
help, that otherwise buy more than
they understand.*

Beginning with the year of our Lord
God, 1636. And so continuing for-
ward, as the benefit and use shall
encourage.

With many other necessary Rules
and Observations, of much profit and
use being known.

By E. P. Philomathemat.

L O N D O N,

Printed for I. B. and are to be
sold by *Andrew Crook* 1648.

COUNTY OF HAMS

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams

County of Hams



TO
THE BUYERS
yearly of Almanacks and
Prognostications,

Præfatio five Admonitio pia & utilis.

THou, whose short span of life, as plainly
appeares,
Hangs but upon the waste of some few years,
Which that Arithmetician best of men
Cast but in his account threescore and ten,
How soon they will determine, dig thy grave;
Thou maist observe, thou seest what wings they
have.
How with no sound they wheel their time a-
bout,
Eating with silence, Lives and Leases out.
As here's a date but yesterday renew'd,
Nor more it seems, yet doth a year conclude,
In which the Diary of little cost
Is now run out, and that small value lost,
Wherewith 'twas purchas'd; if thou not extend
Thy thoughts to make it thus farre-forth thy
friend.

Thou

That every year thy Almanack thou buyest,
Th' art one year nearer to the year thou
dyeſt:

And from that meditation ſo prepares
Thy life, that death ne're ſeize thee unawares.
One year thus to another yielding room,
Have fill'd up many a Sepulcher and Tomb,
Fretted out brasse with age, marble with rust,
Converted generations into dust.
From which collect, though ne're ſo young thou
be,

This may be doomsdayes ſinall year with thee;
And from that motive ſuch a method borrow,
As thou ſhould'ſt live an age, or dye to morrow.

There are three good things that attend
on the habit of early riſing:

It furniſh- { *Animi* } that is, { Holy.
eth us with { *Corporis* } it makes { Healthy.
bonis { *Fortune* } us { Wealthy.

When the Countryman is riſen, let him
firſt thank God for the deliverance paſt, and
pray for a future bleſſing; then let him view
and re-visit his grounds; if he ſees any thing
amiſſe, let him write it down in a pair of
Tallies that he ſhall alwayes carry about;
and when he comes home to dinner or ſup-
per,

let him tell his chief servant, that immediately it may be amended: This action as it is healthy to his body, will by experience be found wealthy to his purse.



**A brief Chronology of the times
wherein these famous men lived,
and dyed.**

	<i>Anno mundi.</i>
<i>Aristotle</i>	3641
<i>Homer</i>	3003
<i>M. T. Cicero</i>	3969
<i>Virgil</i>	3999
	<i>Anno Domini.</i>
<i>S. Augustine</i>	401
<i>S. Anselme, Bishop of Cant.</i>	1081
<i>Agrippa the Magician</i>	1551
<i>S. Bernard</i>	1131
<i>S. Chrysostome</i>	401
<i>Erasmus</i>	1529
<i>Martin Luther</i>	1521
<i>Melancthon</i>	1531
	<i>Yeares.</i>
<i>Since London and Paris were paved</i>	425
<i>Since the building of London Bridge</i>	444



Of a Yeer, and what it is, and why
it is most properly called
ANNVS.

THe word *Annus*, which most properly signifieth a Circle, or Compasse, is here termed for a year, which is properly that space of time, that the Sun runs through the whole Signes and Zodiack, and the reason thereof is, for that as little Circles are called *annuli*, Rings, so the greater Circles of time are called *anni*, yeers, or circuits, because they ever run round, and with continuall compasse environ all things within the verge of Age.

Q. What are the parts of a year?

A. Moneth Solar. 12

Lunar 13 Weeks 52

Dayes. 365

It containes { So many as there are veines
in the body of man.

Houres. 8766

The year Astronomicall, or Iulian year
added thereto sixe Houres, and sixe Mi-
nutes,

nutes, which every fourth year encrease to a day; which maketh the Leap-year, or *Bissextile*, compounded of *bis* and *sextus*, because the sixth day next before the Calends of *March* is twice repeated, or reckoned; which indeed is the 25 of *February*, Saint *Matthias* day; so adding to the Moneth of *February* one day, from whence proceedeth the difference between us, and other foreign accounts.

Q. Why is it called the Iulian year?

A. Because *Iulius Caesar*, the first Roman Emperour, caused the year according to the course of the Sunne, to be reduced to the number of dayes and houres before expressed: And whereas *March* was the first Moneth of the year with the Hebrewes and Romans, as now with us: and *Iuly* was the fifth month, called by the Romans *Quintilis*, the fifth moneth, *March* being the first; which *Iulius Caesar*, born in that moneth, altered, and called it *Iulius*, or *Iuly*: as *Augustus Caesar* (in whose reigne Christ was born) the Moneth *Sextilis*, or sixth Moneth after his own name *Augustus*, now *August* with us; and so reckoning from *March* the first Moneth, *September*, according to his signification, will be the seventh Moneth, *October* the eighth Moneth, *November* the ninth,

ninth, *December* the tenth moneth, which if you reckon from *January*, they crosse their names.

Q. The holy Scriptures make mention of sundry things done at certain houres of the day, nor like unto the houres of our account; as in *S. Johns Gospell*, the Rulers sonne healed of his sicknesse, it is said, at the seventh hour the ague left him: and the labourers that came into the Vine-yard, came at the eleventh hour; and *Christ* in his passion, it is recorded by the Evangelists, that at the sixth hour was darknesse over the whole earth, and about the ninth hour he cried with a loud voyce, and so gave up the ghost. Now I would know by our accounts, what houres of the day these were, as of the rest.

A. The Jews did divideth their artificiall day into four quarters, allowing to every quarter three houres, accounting the first hour of the first quarter, at the rising of the Sunne, and the third hour of the said quarter, they called the third hour; and the third hour of the second quarter, they called the sixth hour: which was mid-day; the third hour of the third quarter, the ninth hour; and the second hour of the fourth quarter, the eleventh hour: and they called the twelfth and last hour of the day, Eventide.

So

So the Rulers sonne being healed at the seventh hour, it was with us at one of the clock in the afternoon: and the sixt hour when darknesse was upon the earth, at mid-day with us: the ninth hour when Christ yecided up the Ghost, three a clock in the afternoon; the Labourers that came at the 11. hour, came at five of the clock in the afternoon, or an hour before Sun-set.

Q. How divided they their night?

A. They divided their artificiall night likewise into four quarters, called by them the four watches of the night; for the first three hours was the first watch, during which time all the souldiers both young and old of any fortified Town or Garrison, were wont to watch; the second three houres, called the second watch, was about midnight, at which time the young souldiers onely watched; and the third quarter of the night containing also three houres, was called the third watch, in that season the souldiers of middle age did watch; and the last three houres, called the fourth watch, was about the break of day, in which the old souldiers onely watched.

The day is accounted with us for payments of money between Sunne and Sunne: but for inditelements of murther, the day is accounted from midnight to midnight; and

so are fasting dayes. *Ue supra.*

Q. How in the more pure and ancient times, from the examples of the Apostles, were the dayes of the week named, since corrupted by the Heathens, and called after the names of seven Planets, or their gods.

A. One or the first from the Sabbath, two or the second from the Sabbath, three or the third from the Sabbath, and so of the rest.

Our yeerly Almanacks make mention (which many read, but few understand) of the *Golden number*, *Epaet*, *circle of the Sun*, *Roman Indiction*, and such like; of which I desire to know some reason or use.

And first of the Golden number, what it is, when it beginneth, and why it is so called.

THE Golden number is a number of 19. proceeding from one to nineteen, and so begins again at one; and is so called because it was sent in Golden Letters from *Alexandria in Egypt* to *Rome*; and it is the number of nineteen; because in nineteen yeers the Moon doth make all her sundry motions and changes, and returneth again to the place where she first began. To finde out the aforesaid Number, adde one to the yeer of our Lord, whereof you enquire, and divide the same by nineteen, and the remain-
der

der shall be the Golden number. This golden number was devised to finde out the Feast of Easter.

What is the Epact?

THe Epact is a number not exceeding 30, because the Moon between change and change never passeth 30 dayes.

The Epact is thus found out; multiply the Golden Number of the year by 11, the Product whereof, if it be under 30. is the Epact; but if it be above 30, then divide the Product by 30. and the remainder shall be the Epact.

The knowledge of the Epact serveth to finde out the age of the Moon.

The Golden Number and Dominicall Letter, change the first of January, and the Epact the first of March. Easter day never falleth lower then the 22 of March, never higher then the 25 of April.

Shrove-sunday hath his range between the first of February, and the 7 of March; Whitsunday, between the 10 of May, and the 13 of Iune: And for a rule for Shrove-tide, the Tuesday after the second change of the Moon after New-yeers day, is alwayes Shrove-tuesday.

What

What is the Equinoctiall, and wherefore is it so called?

THe Equinoctiall is a great Circle, which being in every part equally distant from the two poles of the World; divideth the Sphere in the very middest thereof into equall parts, and therefore it is called of some the *Zone*; or girdle of the world.

It is called the Equinoctiall, because when the Sunne toucheth this Circle, which is but twice in the year, it maketh the day and the night of an equall length throughout the world; which Equinoctiall happeneth in the Spring and Autumn, about the 11 of March, and the 13 of September.

Q. What are those twelve Signes or Images placed before our Kalenders, about the Anatomy of mans body?

A. Those 12 Signes or Images are 12 Stars, every one of them containing many Starres, whose influences are very powerfull over humane bodies.

Q. What makes the full Moon, and whence proceeds the Eclipse?

A. Her opposition against the Sunne makes her full; but her Eclipse or darkning is caused when the Sunne is opposite unto her diametrically, and the earth in the midst between them both, which being thick and

not

not transparent, casting his shadow to that point which is opposite to the place of the Sunne, will not suffer the Moon to receive any light from the Sunne; without whose supply she is alwayes a dark body; for from it she borroweth her light.

Of what substance be the stars?

THe Stars be of the same substance that the heavens be wherein they are placed, differing onely from them in thicknes, which dimension makes them more apt to receive and retain the light of the Sunne, which thereby become visible to sight; for the Heavens themselves being pure, thin, and transparent, and without colour, are not visible as the Stars which shine as well in the day as in the night, although not perceived by reason of the Suns greater light.

Q. What motion have the Stars?

A. The selfe-same motion that the heavens have wherein they are placed, which is as some, by the *Primum Mobile*, or first mover turned by God himself, as every one of the rest, by his proper intelligence: and whereas the 7 planets or wandering Stars doe change their places, now here, now there, that is not by their own proper motion, but by the motion of the Heaven, wherein they are placed; for a Starre being of a round shape,

shape, hath no members to walk from one place to another, but onely by the motion of the Heaven wherein they are fixed.

Q. What comparison is there in their greatness between some Starres and the Earth?

A. Though the farre distance of them from the earth, makes their rayes approach our eye in a sharppointed Angle, whereby they seem to our sight and judgement no broader then one hand bredth; Yet is every fixed Starre farre greater in compasse then the whole earth. Every wandring Star likewise bigger than the same, *Venus* and *Mercury* excepted, and likewise *Luna*, which is but the 39 part of the earth.

<i>Sol</i> is bigger then the earth	166	} Times.
<i>Saturn</i>	95	
<i>Jupiter</i>	51	
<i>Mars</i>	2	
<i>Venus</i> lesser then the earth	32	}
<i>Mercury</i> least of all, and is contained of the earth	3144	

The nature of these 7 Planets or wandring Stars.

Saturn is cold and dry. *Jupiter* hot and moist. *Mars* extreme hot and dry. *Sol* hot and somewhat dry. *Venus* temperately cold and moist. *Mercury* of a changeable nature. *Luna* cold and moist. And so likewise of the

the numberlesse rest of those smaller, many have their portents and significations, especially of those 1022 Starres that are more precisely noted and knowne.

Of the seven Ages of mans life, with the pre-dominancy of these 7 Planets or wandering Stars in every one of them.

The Astrologians have divided mans life according to the division of the world, into seven Ages; over every which Age, one of these Planets or Stars have their Regiments assigned.

1 The first Age is called Infancy, which beginneth with the first child-hood, and hath his continuance for the space of seven yeers, over which *Luna* or the Moon reigneth, as may well appear by their moysture agreeing with the influence of that Planet, Queen over seas, and floods, and children.

2 The second age is Child-hood, which goes onward seven yeers more, and continueth till the fourteenth yeer of their life, over which *Mercury* is assigned Patron, for then participating of their Regents influence, children are inconstant: yet of some comprehending capacity, somewhat inclinable to learn.

3 The third Age proceedeth forward 8 yeeres, and is termed *Inventus*, youth, or

K

Stripling

Stripling age, it wanders between 19 and 22, over which season *Venus* is predominant; for then they are amorous, lustfull, loathfull of childish follies and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22 and endeth at 34, containing 12 years. In the which station the Epithete or Denomination, is a young man: over this age the Planet *Sol* is chief Regent, in which season, reason and discretion (like the beames thereof) begin to spread forth, to enlighten the understanding, and to exhale and suck up the thick mist of ignorance and folly, and then begins a man to know he is a man.

5 The fifth Age is called *Virilis*, or mans Age, and that proceeds where the other ends, and continueth forward sixteen yeers, over which season *Mars* is chiefe governour: Now is the time a man begins to be covetous, churlish, cholerick, &c.

6. The sixth Age runs forward 12 yeers more, and leaves him not till he hath numbered 62. This age is termed old age, though his toe touch but the heel thereof. Now over this *Jupiter* is predominant, and he enclinneth to Justice, Moderation, & Religion, and all other actions of goodnesse and piety.

7 The seventh and last Age, continueth forward

forward 18 yeers, it leaves a man at 80 in the claws of weaknesse and infirmity: For age it selfe, without sicknesse, which seldome lives at oddes therewith, is an infirmity: to this decrepit age few creep to, by reason of the Planet *Saturne*, which is most melancholy and flow of all other, thereby his evil influence more inforcing a man to decline and droop, become forward, cold and melancholy, then otherwise he should.

Likewise these four divisions of Mans life are compared in their manner to the four Seasons of the yeere.

1 His Infancy to the Spring, hot and moyſt.

2 His Youth to the Summer, hot and dry

3 His Man-hood to Autumne, cold and moyſt.

4 *Senectus* or old age, to Winter, cold and dry.

Q Why did men live longer before the flood then since?

A. Before the Deluge, the Planets were glorious in their natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seen, from which innumerable defects and diseases doe proceed. The earth was more fruitfull, wholesome, powerfull in her Herbs,

Plants, and vegetables, their effects and virtue better knowne : which ever since the flood, that wasted away her fatness, have lost much of their operation, and now since with age more infeebled in these weak and sickly seasons of our times, of which one thus writeth to our purpose ;

(see
*And now the Springs and Summers which we
Like sons of women after fifty be.*

Lastly, they were more continent in their lives, more satisfied in their desires, by which since gluttony and her new Cookery, have kild more then the Sword, Famine, or Pestilence.

Their knowledge in all Arts was more enlarged, the influence of the Planets better knowne, and how they work upon humane bodies, as the same Author to the same purpose wittily followeth it.

*Then if a slow pac'd star had stolne away
From the observers marking, he might stay
Two or three hundred years to see't againe,
And so make up his observation plaine.*

*Q. How may a man keepe himselfe from
sicknesse?*

*A. By rectifying those six non-naturall
things whence all diseases spring :*

1. Dyer.

2. Retention and evacuation.

3. Aire.

3. Aire.
4. Exercise.
5. Sleeping and waking.
6. Perturbations of minde.

And in dyet he ought to observe

The { Substance.
Quantity.
Quality.
Custome.
Time.
Order.

Q. How is the world divided?

A. Into two essentiall parts of the Celestiall and Elementall part, of which the Celestiall part containeth the 11 Heavens or Spheres, which are thus numbred.

- The { 1 Is the Sphere of the *Moon*.
2 Of *Mercury*.
3 Of *Venus*.
4 Of the *Sunne*.
5 Of *Mars*.
6 Of *Jupiter*.
7 Of *Saturne*.
8 Is the Sphere of the fixed Stars.
9 Is the Sphere of the second moveable.
10 Of the *Primum Mobile*, or first mover.
11 The *Empyreall* Heaven, where God and his Angels are said to dwell.

The Elementall part doth containe the four Elements, viz.

1 The Element of Fire next to the Moon, and so downward.

2 The Element of the Aire.

3 The Element of the Water.

4 And the lowest of all, the Earth.

Q. If there be so many severall heavens, how comes it to passe, that all these to the eye seem but as one entire body?

A. The reason hereof, is, because they are all so cleer and transparent, that though they involve and cover one another, as the skin or scale of an Onion, yet being in their nature more bright, pure, and subler then either Christall, or other most transparent Glasse; the sight doth pierce through them all as one, and viewes them all as one, although they are severall, and of exceeding great thicknesse.

Q. Into how many Regions is the Aire divided?

A. The Aire is divided into three Regions, by the naturall Philosophers, both of ancient and modern times: that is to say into the highest, lowest, and middle-most Region: in the highest Region turned about by the Element of fire, are bred all Lightnings, Fire-drakes, Comets, Blazing-stars, and such like. In

In the middle Region, all cold and watry impressions, as Frost, Snow, Ice, Hail, &c.

In the lowest Region somewhat more hot, by reason of the beams of the Sun, reflecting from the earth, are bred all clouds, dewes raine, and such like.

A fourth observation thereof.

If the Sun shines on St. *Pauls* day, it betokeneth a harpy and prosperous yeare.

If on Candlemas day, a cold and hard succeeding winter, according to the verse.

When on the Purification Sun hath shin'd
The greatest part of winter comes behind.

Likewise it is observed, that if the Sunne shine on Easter day, it shines on Whitsunday likewise.

*A brieve discourse of the Naturall causes of
sundry Meteors; as Snow, Hail, Rain,
Winde, things well knowne in their
effects, though darkly in
their causes.*

*Happy his state, above the fate of Kings
That could but truly know the cause of things.*

You must first understand, that all watry Meteors, as Raine, Snow, or such like, are but a moyst vapour drawn up by the vertue of the Sun, and the rest of the Planets, into the middle Region of the Aire: where being

first congealed, are afterwards dissolved, and fall upon the earth, as Haile, or Raine.

Of the Rain-bow, and the effects thereof.

If two Rain-bowes appeare at one time, they presage Raine to ensue: but if one Rain-bow presently after Raine, it betokeneth faire weather.

Danans in his Physicks saith, the Rain-bow is made by reason of the Sun-beames beating upon a hollow cloud, their edge being so repelled and beaten back against the Sunne, and thus ariseth variety of colours by the mixture of clouds, aire, and fiery light to other; but as he saith, it portendeth little alteration or change of weather.

Of the wind, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it cometh, nor whither it goeth, as testifieth the holy Writ.

First, when you have to understand that *Aristotle* and the rest of his sect, doe define the Winde to an exhalation, hot and dry, ingendred in the bowels of the earth, where breaking his prison, and violently rushing hereout, it is carryed side-long upon the face hereof.

Q. why

Q. Why is not the motion thereof right upward and downward, as well as alwayes side-long?

A. Because that whilest by his heate he striveth to mount up, and carry his course through the three Regions of the Aire, the middle Region by his extreame doth alwayes beat it back; so that thereby, together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round then right: and the reason why he bloweth more sharply one time then another, and in one place more then another, and sometimes not at all, is that fumes that arise out of new exhalations, and out of Floods, Fennes, and Marshes, may joyne with it to increase his force; the defect or dulnesse whereof may either allay or increase it: as also the Globe or rotundity of the earth, may be the cause of the blowing of it more in one place then in another: or Mountatnes, Hills or Woods, may hinder his force from blowing in all places equally; whereas upon the plain and broad Sea, it bloweth with an equall force; and as for the stilnesse or ceasing thereof, it cometh to passe divers wayes, either by frost closing or congealing up the pores of the Earth, whence it should issue; or by the heat of the

Sunne, drying up fumes and vapours that should increase it, and whereof it is engendred.

*The nature of the four Principall Winds,
and their effects.*

S*ubolanus*, or the East-wind, is hot and dry, temperate, sweet, pure, subtile, and healthfull, and especially in the morning, when the Sun riseth, by whom he is made more pure and subtile, causing no infection to mans body, but expelling it.

2 *Zephirus*, or the West-wind, is temperate, hot and moyst, and wholesome, especially in the evening; it dissolveth frost, ice, and snow, and maketh flowers and grasse to spring, and some write that it produceth thunder.

Septentrio, or the North-wind, is for the most part cold and dry, repelling moisture and raine: And though it cause cold and numnesse, so nipping the fruits of the Earth, and many times the orward buds of the Spring, yet it driveth away infections and noysome aires, and so is a means to preserve health.

4 *Auster*, or *Notus*, the South-wind, is hot and moyst, breeding thick clouds and sicknesse.

Naturall

Naturall causes of Earthquakes.

Plenty of Windes got into the bowels, holes, and cranies of the earth, and violently rushing out, and the earth suddenly closing up againe, causeth the shaking or Earthquake, which is generally a fore-runner to Warre.

Of Thunder and Lightning.

When an Exhalation, hot and dry mixt with moysture, is attracted into the middle Region, and there inclosed in the body of a cloud; now these two contraries thus included in one place together, fall at variance, and cannot be reconciled, but breake the prison wherein they are pend: the violent out-rushing whereof maketh a noyse, which we call Thunder, and the fire Lightning, being both born at one instant, although the Lightning be the first perceived, in regard of the quicknesse of the eye before the eare.

Of the strange effects of Lightnings.

That which is dry burneth not at all, that which is moist burneth not likewise, but blasts, and altereth the colour: but that which is cleer, is of a strange operation, for

it draweth vessels dry, without hurting the caske; melteth the Silver, without hurting the bag; breaketh the Bones, and hurteth not the skinne; killeth the Childe in the wombe, without hurt to the mother.

It hurtech not the Lawrel-tree, entreth not above a yard into the earth; such as are shadowed with the skins of Seales, Sea-calves, and the Eagle, are safe, as *Pliny* stories it.

The ancient Egyptians, which were the first and best Astronomers, have observed certain years in a mans life to be very dangerous, and these they name Climactericall or Starry yeeres. Now a Climactericall yeere is every seventh yeere of a mans life; the reason is, because then the course of the Planets returns to *Saturne*, who most commonly is an enemy to our good. And as the Moone, which is the nearest and next Planet unto us, and swiftest of course of all other, passeth almost every seventh day into the contrary Signe of the same quality from whence shee came forth, and so by that means bringeth in the Criticall dayes: so *Saturne* which is the Planet furthest from us, and slowest of course, (for he resteth in one signe so many yeeres as the Moone doth dayes) bringeth in likewise these Climactericall years, and causeth sundry mutations

to follow ; hence it is, that in the seventh
yeare Children doe cast and renew their
teeth.

*Hereafter follow certain Clymaactericall
and dangerous yeares of a
mans life.*

THe 49 yeare composed of seven times
seven, dangerous ; 56 year to men, espe-
cially borne in the night ; 63 yeare to those
born in the day-time, by reason of the drynes
of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperor seems
to consent, where to this effect he writeth
to his nephew, to rejoyce with him, having
passed over that deadly yeare and enemy to
old age, 63, in which number the 7 and 9,
doe concur, as *Hoffman* to that purpose
more largely in his Book *De diebus & an-
nis criticis* reciteth.

*The Criticall dayes of a mans life being col-
lected throughout every moneth, are ob-
served these following.*

- 1. and 7. of *January*.
- 1. and 4. of *February*.
- 1. and 4. of *March*.
- 1. and 10. of *April*.
- 3. and 7. of *May*.

10. and

10. and 15. of June.

10. and 13. of July.

1. and 2. of August.

3. and 13. of September.

3. and 10. of October.

3. and 5. of November.

7. and 10. of December.

There are likewise in the year most especially to be observed three dangerous Mundayes to begin any businesse, fall sicke, or undertake any journey.

First Munday in April, on which day *Cain* was born, and his brother *Abel* slain.

Second Munday in August, which day *Sodom* and *Gomorrhah* were destroyed.

31 of December, which day *Judas* was borne that betrayed Christ.

Of the four humors in mans body, and how they reigne in their courses, and first what a humour is.

A Humour is a distillation of a moist and running body, into which by the Limbecke of the Liver, the meats are converted, and diffused through the vaines and allies of the same, for the better nourishment thereof: and are thus, according to *Lemnius*, described in his Booke, *De quatuor Complexionibus*.

1. San-

25
1. *Sanguine humour.*

The bloud of Sanguine humour, is moyft and ruddy, and hot; the principall feate or cifterne thereof is the Liver, or Anwell-head that watreth the whole city or body of man, out of which iffue forth the vitall fpirits, like unto small and gentle winde that arife out of rivers and fountaines.

2. *Phlegmaticke.*

The Phlegmatick humour, is of colour white and blackifh, and like unto drops of fat: this fat is chiefly in the kidneyes, which feparate to themfelves the water from the bloud, diving the bloud into the veins, and expelling the water into the urine.

3. *Choler.*

It is hot and fiery, and to the tafte bitter, like unto Herbage or Rue; and it ferveth not onely to cleafe the guts from filth, but alfo to callifie the Liver, and to prefervethe bloud from Putrefaction.

4. *Melancholy.*

The Melancholy humour is blacke and earthly, refembling the lees of bloud, and hath his feate in the Spleen, of which one thus writeth:

The

*The Sanguine causeth cheerfullnesse,
 The Melancholy despaire,
 The Cholericke is churlish,
 The Phlegmaticke is faire.*

[Every one of these humours reigns fixe houres ; Blood is predominant from nine of the clock at night, till 3 of the morning ; Choler, from 3 of the clock in the morning till 9 of the same day ; Melancholy, from 9 till 3 in the after-noon ; and Phlegme from 3 in the after-noon till 9 at night.

Also Blood hath his dominion in the Spring, Choler in the Summer, Melancholy in Autume, and Phlegme in Winter, as *Lemnius* thus further in his said book testifieth. From all which diversity and severall dispositions, ariseth the diversity of fantasies and dreames.

Q. How are those instanced?

A. Thus, because according to the opinion of Authors, the complexion over-laid with humors, is the cause of dreams and all diversity therein : for the Cholericke over-laid with Choler, dreams of fury, anger, stabbing and matters of wrath ; the Sanguine of beautifull women gardens, fresh colours, and the like : the Phlegmatick of seas, rivers, drowning : the Melancholy of dark places, graves, cells, and headlong precipitations.

Q. What

Q. What credit or certainty is there to be attributed to dreames, and which are held the most portentous and significant?

A. These, as they are observed by experience, and set down by Authors; to dreame of Eagles flying over our heads, to dream of Marriages, dancing and banqueting, foretels some of our kinsfolkes are departed: to dream of Silver, if thou hast it given to thy self, sorrow; of Gold, good fortune; to lose an axal-tooth or an eye, the death of some friend: to dreame of bloody teeth, the death of the dreamer; to weep in sleep, joy: to see ones face in the water, or to see the dead, long life: to handle lead, to see a Hare, death: to dream of chickens and birds, ill luck, &c.

Hereunto are annexed certaine Verses describing the person and quality of that Child of chafe, or Lady Pecunia; written long since by that Gentleman of quality, I. T. and as something pertinent to our purpose hereinto inserted.

She is a Lady of such matchlesse carriage,
 Wedded to none, though sought of all in marriage.

She may be kist, yet neither washt nor clipt,
 And if you wooc not wary, soon o're slipt.

She

She may belong, and yet be honest too,
To many Merchants, spite they all can do,
Who e're atchives her, speak her n'er so fair,
She'l not stay long before she take the aire.
She'l stay with no poor man, her state's so
great,

A rich man may her for a time intreat.
She goes in cloth of silver, cloth of gold,
Offseverall worths and values manifold.
But when shee goes in golden robes best
dight,

Then she's suspected for to be most light.
She needs no physicke to recover health,
For she's still currant, and as rich in wealth:
Some Irish Lady born, we may suppose,
Because she runs so fast, and never goes.
If she be wrong'd in name, and ill abide it,
Of all men, Justice touchstone must decide it.
Hee that thus does, and all doe thus to gain
her,

Being so atchiev'd, she is but slippery hold,
And will be gone, unlesse by force you strain
her,

Changing her humour to another mold,
By pence & half-pence, and such little crums
Which of themselves so slightly men doe
prize,

In time are eaten up those larger summes,
That did not by such petty parcels rise:

Like

Like little drops, that of themselves not fear'd
yet doe in time together so much slip,

That where no danger at the first appear'd,
It after comes to bear or drown a ship.

Thy pence a day that may bee sav'd from
wast,

When thou dost see in one yeere there a-
mount,

Will be by this presentment held more fast,
And weigh'd, as thrift perswades, is more
account;

Which unsuspected thiefe, that all may
know it,

I lewast but few lines more before I shew it.

A brieve representation of idle or extraordi-
nary expences, with their amounts to in the
yeere, fit to be regarded of all those
that out of a wary disposition
intend to thrive.

The Induction.

HE that makes conscience of a veni'all sin,
Into a mortall seldome falleth in.

He that not slightly passeth o're one day,

Throwes not in thriftlesse uses years away,

Hee that makes conscience far to speake the
truth,

Seldome.

Seldome forswears himselfe in age or youth.
Even so, he that a penny gripeth fast,
Seldome throwes pounds or crowns away in
waste.

As contrary, he that o're looks those small
And petty moities, easily sinks in all:
A penny is a small regardlesse summe,
Yet may it in some time to something come.
Therefore observe this tale, thou shalt know,
How great those littles in small time do grow,
And how with easie steps they doe decay;
Those that ne're reckon pence they waste this
way.

By



By the day

By the Weeke.

A Farthing

1 d. ob. q.

A half-penny

3 d. ob.

A penny

7 d.

2 pence

14 d.

3 pence

21 d.

4 pence

2 s. 4 d.

5 pence

2 s. 11 d.

6 pence

3 s. 6 d.

By the Moneth.

By the Yeer.

7 d.

7 s. 8 d. q.

14 d.

15 s. 2 d. ob.

2 s. 4 d.

30 s. 5 d.

4 s. 8 d.

3 l. 10 d.

7 s.

4 l. 11 s. 3 d.

9 s. 4 d.

6 l. 2 s. 6 d.

11 s. 8 d.

7 l. 12 s. 1 d.

14 s.

9 l. 2 s. 6 d.

*All which said severall Rates may bee thus
more easily summoned up, after the man-
ner of Exchequer reckoning,
as followeth.*

A penny a day is by the yeer one pound,
one halfe pound, one groat, one penny.

Two pence a day by the yeer, two pound,
two half pounts, two groats, two pence.

Three pence a day, is by the yeere three
yound, three halfe pounds, three groats,
three pence.

Foure pence a day, is by the yeere foure
pound, foure halfe pound, four groats, foure
pence.

And so forward of the rest, being a certain
and generall rule to calculate what summe
or quantity you please.

The mouth of Usury being opened, yet
her fangs not pulled out, (as some Jewes
were in King Johns time in England) but
her tee h discovered, that the borrower may
beware: To which effect is shewed, how
much divers principall summes, with inte-
rest, and interest upon interest, amount to in
severall yeeres, after 10 in the 100, and 8 in
the 100.

Yeere.	1	1l.					2l.					3l.				
		l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.
	3	1	2	0	0	0	2	4	0	0	0	3	0	0	0	0
	4	1	4	2	0	3	2	8	4	1	9	3	12	7	0	1
	7	1	0	7	0	3	2	13	2	1	3	3	19	10	0	2
14	1	9	3	0	3	2	18	6	1	1	4	7	10	0	1	
21	1	18	11	1	1	7	17	11	0	2	5	16	11	0	0	
	3	15	11	0	3	1	11	11	0	2	1	7	10	0	1	
	7	8	0	0	0	0	10	0	0	0	12	4	0	0	2	
Yeere.	1	10l.					2l.					40l.				
		l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.
	2	1	1	0	0	0	2	2	0	0	0	4	6	0	0	0
	3	1	2	0	0	0	2	4	0	0	2	4	8	0	0	0
	4	1	3	6	2	0	3	2	6	12	0	4	1	5	4	9
	7	1	4	12	9	1	2	2	9	5	7	1	0	5	8	11
	14	1	9	9	8	1	3	3	3	19	5	1	2	7	7	18
	21	1	7	9	6	0	1	7	5	19	0	0	0	1	4	18
	7	1	7	4	0	0	1	0	4	8	0	1	0	1	9	5
Yeere.	1	50l.					100l.					200l.				
		l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.	l.	s.	d.	ob.	q.
	2	1	5	0	0	0	0	1	10	0	0	0	2	20	0	0
	3	1	20	10	0	0	0	2	1	0	0	0	4	3	0	0
	4	1	66	11	0	0	0	3	33	2	0	0	0	106	4	0
	7	1	3	4	1	0	2	1	46	8	2	0	3	191	16	5
	14	1	7	8	8	1	0	9	2	17	5	0	1	389	14	10
	21	1	89	17	6	0	0	3	79	15	0	0	0	752	10	0
	7	1	7	0	0	3	0	0	14	0	0	6	0	1480	1	0

By this table you may easily perceive what the principall with interest, and interest upon interest, from many sums amounts unto, and how in every 7 yeare (what sum soever) the interest almost overtaketh the Prin-

Principall, and which for the easinesse thereof, needs no further explication.

Admiratio.

That money should ingender thus & breed,
Is against nature, springing from no seed;
Yet see this Vsurie, that's ever running,
Insensibly devours a state with cunning;
See how it eats, and yet no teeth you see,
It is a monster sure, what should it be?
In seven yeers, a terme of time but small,
The Interest looks as big as Principall:
A forward whelp liketo his dam or mother,
And every yeer bites deeper still then other;
Therefore who e're thou art that mean'st to
thrive,

Forbeare that jaw that swallowes men alive.
So shalt thou live thy happy dayes to see,
And *foenus* shall not to thee *funus* be.
And though this be the gulf that most men
fear,

Yet th' other petty channell come not neer;
For 'tis all one, th' effect so understood,
To drown i'th deepest sea, or shallow'st flood;
And therefore to this ruine if thou hast thee;
Al's one, if first or last, or whether wast thee,
And therefore if thou meanest to live a shore,
Through *Scylla* and *Charibdis* sail no more.

Certain

Certaine rules follow in this Table, to direct the borrower or lender the even broad way (because some will be walking therein) that they slip not too much on either side, to the right hand of unlawfull gaine, or the left hand of ignorant losse, shewing the just and more reasonable Interest as it is now tolerated after 8 in the 100, *per annum*, from 1 pound to 100 pounds not allowed.

	l.	s.	d.	pts.		l.	s.	d.	pts.
1		1	7	$\frac{1}{3}$	20	1	12		
2		3	2	$\frac{2}{3}$	30	2	8		
3		4	9	$\frac{3}{4}$	40	3	4		
4		6	4	$\frac{4}{5}$	50	4	0		
5		8	0	0	60	4	16		
6		9	7	$\frac{1}{2}$	70	5	12		
7		11	2	$\frac{2}{3}$	80	6	8		
8		12	9	$\frac{3}{4}$	90	7	4		
9		14	4	$\frac{4}{5}$	100	8	0		
10		16	0	0					

*Certaine Rules and Admonitions in way of
Purchase or Sale, to direct the ignorant Seller
or buyer, briefly shewing what any Lease, An-
nuity, or Purchase may be worth according to
the most usuall rates of these times, and what
caveat and circumspection every Purchaser
ought to have, that he may freely and
commodiously enjoy what he
purchaseth.*

*To which purpose this inserted Rule is very
pertinent.*

He that would purchase, and would gladly
know

Which way he might securely put forth so;
For his more safety, let him not be nice
To ponder these few Rules for his advice.

First see the Land that thou intendst to buy
Within the sellers Title cleare doth lye:
And that no woman to it doth lay claime,
By Dowry, Joynture, or some other name
That may it cumber; know if bond or free
The Tenure stand, and that from each feoffee
It be releast, that the seller be so old,
That he may lawfull sell, thou lawfull hold
What thou hast bought, that it not morgag'd
lye,

Not yet intailed on posterity :

Then

Then whether it stand in statute bound or no;
 Be well advis'd what quit-rent out must go;
 What custome-service hath bin done of old,
 By those that formerly the same did hold :
 And if a wedded woman put to sale,
 Deale not with her, unlesse she brings her
 male :

For she doth under covert baren goe;
 Although sometimes, some traffique so (we
 know:)

And if it may in any wise be done ;
 Makethus with warrantize thy Charter run,
 To thee, thine Heirs, Executors, or Assignes,
 For that beyond thy life securely bindes :
 So this fore-seen, thus done, may that prevent
 That after makes rash buyers to repent.
 And yet when I have shew'd all Rules I can,
 T'assure thee more, deale with an honest
 man.

When a man doth purchase Land, either
 in Fee-simple or by Lease, especially these,
 with some other observations, are to be in-
 quired and looked into; for there is none so
 confident, or so ignorantly simple, but in a
 lesser matter, if he buy but a horse, will ob-
 serve his pace, his shape, his soundnesse, and
 whether he be in the right of the seller, and
 therefore in this matter of so great impor-

rance, how much more curious and scrupulous ought a man to be? And yet have I known some purchase, and some sell, with as much rashnesse and unadvised, as they that cut wood over head, the chips falling into their eyes, that they see not what they doe; ignorant themselves, and yet in foolish thriftines, will spare to bee informed by the learned: Then first consider the Title, the Tenure, the drawing of the Evidences, the yearly value, the quantity, quality, and nature of the place, the convenience, and best improove of the same: if it bee a house and land in the Countrey observe the Fences, Hedges, and Ditches, and the meanes to preserve them: what convenient water, the housing, how commodious, how in repaire; if otherwise, the supposed charge to doe them; the situation, the Aire, the wayes faire or troublesome, what Wood, what Commons belong thereunto, what commodities it chiefly yeeldeth, and where they may bee best vented, household necessities how neare or farre off to be had, and the like, but especially the Title and Tenure; for some customes in both are very troublesom, chargeable, and serviceable, as the Tenure in *Capite*, where the Sons and Daughters being heires to some person that held his Land either of the King
in

in chiefe, or of some inferiour person by Knights service, whose heire-male being under the age of 21 yeeres, and the female within the age of 14 yeeres, the Lord or some one nearest to the King, and furthest from the land, shall have the Ward or custody of the body, or of the lands so holden of him to his owne use, untill they come to these ages, without making account to the heire, when he or she comes to age, as Law bookes will tell you, and the reason that the Lord shall have the Land to his owne use, and not the profits redound to the use of the Ward in his minority, is for this reason, which was the originall and commencement thereof; for you must note, that he whose son or daughter is thus to be guarded, and his Land to be disposed by the Lord, was in his life-time bound by the tenure of his land, to doe manly and actuall service in person in time of warre, to keep a Castle with some kinde of warlike weapon in the time of warre or peace, and these kinds of capitall services, were called either Tenures in *Capite*, as holden of the King, who is the chief, *Escuage* uncertaine, *Grand Serjeantier*, or some other like service, and was called *Servitium militare*, service of a Souldier, now called Knights service, for the

title of Knighthood came first by Military service, and *miles* signifying a souldier, signifieth also a Knight, though every Knight be not now a Souldier by profession, yet every approved Souldier is a Knight by imputation, for he that holdeth by these services; though he be not a Knight, the service is called a Knights service; and these services were not to be discontinued, for to that end were the Lands first given by the King, and other inferiour Lords of Mannors, that they may have the continuall service of their Tenants; and therefore whensoever the Tenant of such a Tenure dyed, having none to supply the place of such manly service, the heire being under age, and not of power, the Lord was and is supposed to bee bound for the defence of the Realme, to performe the service by a person for whom hee must answer in the Heires minority; and because the charge was in former times great and dangerous, and the Land given onely for that cause, the lord was to keep the heire, and to see him trained up, and made fit for the same service, and for his maintaining and supply of the service, to have the use and profit of his Land, untill he come to be able to performe himselfe in person: and so much for that

that Tenure and the originall thereof, more servile and chargeable then any other; there are also divers others Tenures and Customs, which are respectively to be looked into, for which there is one called Copsy-hold estate, which Tenure in some kind is base, and those are Tenants that hold by the Vigent the Will of the Lord; But Copsy-hold Lands were very ancient, before the Conquest in the Saxons time. Some Mannors and inheritances descend after the death of an Ancestor, to the youngest as well as the eldest sonne, and the youngest sonne shall inherit; as in *Burrough* English, if hee have not a son, his youngest brother: as at *Edmuntton* in *Middlesex*. In *Ottery*, *St. Mary* in *Devonshire*, the land which is customary of inheritance, descends to the youngest son or youngest daughter.

In the same manner a man that holds that kind of Land in right of his wife, and she die, the husband living, he shall enjoy the Land, as long as he lives unmarried, though he have no issue by her.

The like Custome is there in a Tenure called Five-acre-Land, and descends likewise to the youngest son or daughter.

In the same manner there is a Tenure called *Old Burton* Land, which descends to

the eldest Sonne or Daughter, and the Wife of such a Tenement shall hold during her life, though she marry, and the husband of a wife inheritrix of that Land, shall hold after the death of his Wife, as long as he is unmarried. The Custome of some Mannors is, that if the Tenant dye seized of five Acres or under, then the youngest Son shall inherit; but if above, then all the Sons shall inherit.

The Custome of some Mannor is, that neither the Wife shall have Dowry, neither the Husband hold by courtesie; and the Custome of some other Mannor is, that shee shall have the third part of the rent, as at *Bushy in Middlesex*, and no part of the Land in Dowry.

In some Mannors the Wife being a Virgin at the time of her marriage, shall have all the Coppy-hold for her francke bancke, whereof her Husband dyed seized, and many the like in divers other natures, as *Kylmerdon in Somersetshire*, the wife hath widowes estate, and if she marry, she loseth the Land; but if she be found incontinent, and come into the next Court, riding astride upon a Ram, and in open Court, say to the Lord or his Steward,

For mine Incontinence I take this taske.

Therefore

Therefore to have again my Land I aſke.

By that ſhe ſaves what by incontinence ſhe had formerly loſt, and ſhall not forfeit her Land.

In the Mannor of *Celtingham* in *Gloceſterſhire*, is a Cuſtome, that a man cannot marry his daughter to any man, neither can a widow marry without the Lords licence; and and if a man by his wife have never ſo many children, and die, his widow may marry another man, and he ſhall carry away all the Land after the death of his wife from all the former children, and he may marry againe to bee a hundred yeares old with a Girle of but 13 or 14 yeares old, and ſhe ſhall carry away the Land from all the heires. Some Mannors doe allow the Tenants of the ſame, to let the Land for three yeares, ſome for more without the Lords licence, when in ſome others to let the ſame for above a yeare is a forfeiture, and neither though hee let it but for one yeare, may he let it out a ſecond, till he have kept it a yeare in his hands, except he hath licence. The Mannor of *Rayly* in *Effex* hath a Cuſtome Court kept yearly the Wedneſday next after *St. Michaels* day, where the Steward writes only with a Coale, keeps his Court in the night without any light at all,

at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the same, and do service unto this strange Court, where the Steward calls them with as low a voyce as possibly he may, giving no notice when he goes to the Hill to keep the same Court, and yet he that attends not, is to be amerced.

And thus you see the diversity of Customs, some in course of inheritance of Lands, some in way of womens doweries, some in matters of forfeitures, some in works, some in rent, some in fines and the like: and therefore much warinesse and circumspection behoves a Purchaser.

The end of all mens endeavour for earthly things, is but to nurse the life with Honour and with wealth, to have all appliances for pleasure, profit, and respect in waining age; these grounds in true understanding not so impulsive as they are made, and yet wee see to what divers thoughts, consultations, and reaches, they bend mens endeavours, to compass the one, that they may inviron the other, and therefore with the tide of mens affections, I endeavour to swim along in cutting out some little Channels of profit, with the ignorant, yet worldly-minded men, pelting in a lower, yet harder kinde of
taxe,

taxe, not for want of meanes, but for want of knowledge, in not understanding the valuation of Leases, Annuities, and Purchases, many times loseth that in a day by omitting a bargaine falling into his hands, which many moneth labor doth not countervail: and therefore by some directions to bring a little Torch-light to the pur-blind ignorant, I have endeavoured to set downe some Rules of furtherance in this kind. And therefore to that purpose first I demand, what kind of Purchases are most profitable, whether Fee-simple or leases; if of Leases, whether a Lease of 40, 50, or 100. yeares, or of 21. be most profitable? To which I answer this question is to be valued according to the lesser or greater summe or sums of money that the Purchaser hath to bestow: for if a Gentleman have 10000 pounds in his purse, or more, then as the nature of man is ambitious, thereby hee hath hope in purchase in Fee-simple, to confirme an hereditary succession to his posterity; and the meanest Free-holder will say, it is a great content for a man to dwell upon his owne, and to have certainty for his Heir, all which Fee-simples establisth; yet withall you must thinke he is not so free, but he is subject unto many services whereunto some inferiour Tenures

nurs are not, although most men think it so precious a thing to be a Free-holder; such a quiet to a mans mind to settle himselfe upon his own earth, to know his heire certaine:

Leases say they, are but of base account, the Leaser many times having his Lease taken over his head: when free inheritance cannot bee shaken, and to purchase for life we know is but a slender hold at the best, and yet lately more uncertaine then ever, as hath been by the sudden fall of many thousands experienced; of the brevity whereof these Verses seem to complaine;

*So short's this life, that every Peasant strives,
In a torn house or field to have three lives.*

*What man is he that lives unto the age,
Fit to become Methusalem his Page?*

Now amongst all these exceptions against Leases, and pleading for Free-hold inheritances, if any one shall aske me whether I thinke it more profitable to purchase Land in Fee-simple, or to buy a Lease, I answer, For small portions of money, Leases; to this peradventure some will say, Why, a Lease is gone in the third part of a mans age, unlesse it be for 40 50, or 100 yeares? upon a Lease of such length there were some stability: Notwithstanding, I hold a Lease of 21 yeares to be more profitable, although to some

some it may seeme strange ; for put case you have 1000 pounds in your purse , and you will purchase a Lease of 100 yeares , it will cost you 13 years purchase at least ; so your 1000 pounds will buy about 80 pound *per annum* , which will not amount to the use of your money at the rate of tenne pound *per cent.* as I put the case by 20 pound *per annum* ; but If you buy a Lease for 21 yeares , you may have it for 7 yeares purchase at the former rate of money , so will your 1000 pound buy a Lease worth 140 pound a year , exceeding the interest of your money , 40 pounds a year , and so in the greater you lose 20 pounds a yeare , in the lesser you gaine 40 pounds a yeare : then judge whether is better 100 , or 21 yeares.

A Father dieth and leaveth his Sonne 20 Nobles a year cleare by Lease , the Lease 16 yeares to come , the Son would sell the same for one entire summe of money , the *questiō* is what this Lease is worth in ready money , and what he may demand for the same ?

I answer , he may demand at the passage of money now , at least 6 yeares purchase , which is 40 pound , that rate it will yeeld , and hardly more.

One hath a Lease of 10 pounds a yeare cleerly coming in , 21 yeares in the continuance ,

240
2 The Country man
nuance, the party desirous to sell the same, would know what summe of money he may justly demand? the answer is, it is worth 8 yeares purchase, 8 times 10 is 80 pound, the value thereof is to be demanded.

Another hath an inheritance of Fee-simple to the value of 25 pounds a yeer, and being desirous to sell the same, would know at the present rate of money now, what it would yeeld.

To this I answer, some 18 yeers purchase or thereabouts, according to the situation and esteem, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases to be valued, according to how many yeares purchase they will yeeld, which are sometimes more, and sometimes lesse, according to the rates of money.

Certaine admonitions to Country men.

HE is branded with the name of a slug-gard, that would not goe forth because the weather was cold, and a Lion was in his way.

But he shall be known by the cognizance of a fool, that forbears his work or journey, because his Almanack saith it shall rain.

Sow not the seed of dissention, lest thou reap the harvest of repentance; neither take up Law as thy instrument, or revenge upon every

every small occasion, lest in the end thou be
foiled with thy owne weapon; for this know,
that although every Terme have her severall
returnes, yet if thou be too conversant herein,
thy purse shall find more goings out then re-
turnings in.

Poore Country-men for the most part,
it is your wisdom to follow the direct
rules of your Almanack, either for Phlebo-
tomy, or other directions for the health of
the body, for sowing or setting of seeds or
plants, for the cutting of the haire, for the
gelding of your cattell, &c. Yet where the
great Doctor both of health and wealth, of
soule and body, shall give you rules by his
Word, by his messengers, *Hoc fac & vives*,
This do and you shall live: or as it was five
thousand years since and upward, spoken to
our first Parents, *Hoc facite & moriemini*,
do this and ye shall die: yet it will be more
curious with the purblind world to follow
your petty anniversary Oracle, concerning
many times their uncertaine directions, and
but about trash and trumpery, sticks & shreds
of but small availance, then that matter of all
primary importance, and for which, many
thousands now smart, that cannot come here
to complaine.

For thy choice of good, and avoiding of
evill

evill dayes, for the speed or hinderance of any businesse thou takest in hand, I advise thee not to be greatly scrupulous therein, though some have been curious to observe them: for to the good all dayes are good, as to the evill all dayes are evill.

Concerning the causes of sundry Meteors, you for the most part thinke that they have none more then the immediate hand of God: to which I answer;

The wind bloweth where it listeth, and thou hearest the sound thereof. The thunder roareth where it listeth. God holdeth the waters in his fist, weigheth the hills and mountaines in a ballance, and saileth upon the wings of the wind. Yet thou that thinkest, and rightly thinkest, and so answerest to him that demandeth: They come from God; yet withall know, they come not so immediately from him, that they have no secondary causes as his instruments whereof they proceed and are effected, as hath in this Treatise more largely been declared.

Here follows the Iles, Ports, and principall Rivers of England.

The I L E S.

Wight	Iersey.	Shepp.
The Ile of Anglesey.	Aldernei.	Silley.
Farney.	Man.	Garnsey.

The

The five Ports. Dover. Sandwich.
Rye. Rumney.
Winchelsey.

To which also add, Hastings and Hide.

Principall Rivers in England.

Thames.	Medway.	Ouse.
Humber.	Weaver.	Tweed
Dee.	Severne.	Avon.
Tine.	Trent.	Mercey.

*These Rivers through our Island fairly glide,
As through the veins our red Sea keeps her
tyde ;*

*And both at last their various Streams impart
One to the Sea, as th' other to the Heart :*

*And by the ebs and flows these Channells give
As th' Ocean is increast, our bodies live.*

The end of the Country-mans
Counsellor.



A help to preserve health.

IT rests in the power and election of him that is in health, to detaine himself in that estate (be he not hindered by any extraordinary act of God) his care chiefly consisting in rectifying those six non-naturall things so much rehearsed: for in every disease the censure is, *Peccavit circa res sex non-naturales*: those are the outward causes whence flow all inward obstructions: My aime therefore shall be to give you some short directions, which used, you shall healthfully apply your self to employments, and not molest your self and the Physician.

The first is Aire.

1. It is most genuine to your complexion, if it be your owne Country.

2 Let it be lightsome, cleer, pure, nor annoyed with dunghils, stinke, noysome herbs, or coreworts.

3 Let your house be situate on the side of a hill, distant from low Marishes, with a pure spring adjoyning.

4. Let.

4. Let your windows lie open to the North, South and East, that the Sun arising may clarify the vapours of the cold moyst night.

5. If your Aire be wholesome, it will appeare by the light visage, quick wit, and lardy bodies of the Inhabitants.

6. Let your roomes in distempered weather be seasoned with sweet perfumes, such as Roses, Camphire, Violets, which are cold in operation: if it bee cold in the predominant, use Muske, Amber, Cinamon, Citron, Orange, &c.

7. If the weather be misty, foggy, &c. open no windowes, nor take the Aire, till the Sunne hath cleansed it.

The second is Diet.

In which observe these subsequent Rules:

1. Eat meats that are moist, and easie of digestion, and not apt to engender wind, as Capons, Hens, Veale, Chickens, Mutton, &c.

2. Avoid the frequent food of Bacon, Venison, Martinmas-Beef, Kidneyes, Livers, and Intrailes of beasts, which breed raw humors in the stomack, and fluxes.

3. Fat meat is most wholesome, but the fat of meat most iustome, and soon does glut the stomack.

4. Such

4. Such as is white of colour, generally, gives the best nourishment.

5. Such as are by nature moist sucking, are more wholesome in age, when drynesse something qualifies their moisture.

6 Season meat with salt, but not above four or five dayes, and that according to the nature of the flesh, the complexion of the eater, and the time of yeare.

7. All wild-fowl are more wholesome then such as are cop'd up tame. & so kept from air.

8. Excesse of food breeds sicknesse, *Eccle.*

30. 29. 'tis best therefore to feed sparingly.

9 Glogge not your stomack with much variety, or with meats that are of a severall digestion, as fish and flesh at one meal.

10 Eat with an appetite, and not till you have an appetite to eat; for meat though wholesome in its nature, turnes poison if not received with a stomack.

11 Provoked not your appetite by sawces, but let it come of it selfe; for Physicians hold, that the imperfection of a former concoction cannot be amended in the next.

12 Fall to your meat merrily, not *animo meditabundo*, or vexations in your mind.

13 Eat not over hastily, but give your meat due preparation by a sufficient chewing.

14 Be not over tedious at your meale in
superfluous

superfluous varieties, for it dulls the appetite.

15 Make rather a large supper then a dinner; for the ensuing night, with the length of time, wonderfully helpeth concoction.

16 Eat meats of liquid-moist substance at the entranceto your meale, it may easily digest; afterward meats of more hard digestion.

17 Give your selfe a warme fire whilst you are at meat, if you are naturally cold.

18 Let the fire be made of dry sweete wood; for such as is green or wet, as also turves, coales, with their grosse smoake stop the wind-pipes, and stifle the spirits, yea and dry up the naturall moisture.

Concerning Beer, observe these rules.

1 Let it be made of fair fountaine water, if it may be, such as ariseth from the East, bring by it made pure and clarified.

2 Note that such water as enjoys least motion, is alwayes worst; however raine water is good, if suddenly used, but it will presently putrefie.

3 Let not your Beer be over stale, for then it will be too sharp, and leane to sowrenesse, that enemy of life; yet some two moneths old, that dregs may be carried to the bottome, and that some sharp acumen in it may purge choler.

4 Let

4. Let it be well boiled, yet not overstrong or heady: Every excess is hurtfull.

5 If you are by nature moist, drinke not much at meales: if you are dry and cholericke, begin your meale with drink, and conclude it with the same, that it wash the slime into the bottome of the stomack.

6 At beginning let your drink be more strong, and so by degrees more qualified with water.

7 *Sape, parumque bibendum*; drink often, but a little at a draught.

8 If you drink Wines, let them be moderately taken, and well tempered: at meale the best Claret: in a morning White wine with Sugar and a Lemon.

Such as are meanly sweet give the best nourishment; over-sweet are more fulsome: and by reason of their heat and grosse moisture, soone cloy the stomack: besides, they convert speedily to yellow Choler, as also breed obstruction in the Liver and Milt.

The third is Evacuation and Retention.

Which produce thousands of discommodities, if not orderly reduced to their action.

Evacuations are of divers sorts: the first is that of excrements, produced from corruption of meat and drink; which too long

com-

compressed, cast foule vapours upward, and
poyson the braine, &c.

There is another Evacuation by way of
sweat, gently moved by exercise; which (as
is after demonstrated) is the best: but if by
reason of infirmity a man cannot evacuate
by Exercise, 'twere best use Artificiall bathes
of warm water, so his body be of a dry cho-
lericke constitution, and he use it at a season-
able time, some halfe an houre before bed:
as also if his body be not subject to the de-
fluxion of humours.

But a Phlegmaticke body were better use
Hot-houses or Stowes, more frequently im-
plied in cold Countries.

But the best is the sweet Evacuation by
way of *Venus*, which abused may be termed
a sinne; but moderately, and with fit persons,
is so farre from being a sinne, that it is com-
mendable, tending to the preservation of
mankind, as well by ejection of that which
hinders the appetite to meat, dulls the sen-
ses, (I mean over-long retain'd) and is the
cause of nightly pollutions: as by producti-
on of children, in whose essence the world
hath its being: but least I should enforce that
to which man is too much inclined, let me
demonstrate those horrible inconveniences
which ensue its intemperate use: It weak-
kens

kens the body, and makes it an Anatomy growne crooked ere halfe his age be sum'd; for it ~~extinguisheth~~ radicall moisture so much, yea it dryes the body more then the losse of forty times so much bloud: Seed is the maine Columnne or Pillar of our nature, and indeed suddenly (if cast away) invites death.

In the use thereof let me arme you with these directions,

1 Use onely one, and her your wife; for variety hurts abundantly, besides the breeding of diseases.

2 Use her moderately, and force not nature, *tantum ut amatorius accesserit ardor*: neither provoke your body by force of lascivious dyet, such as are *Radices omnium generum bene condita, cruce, amygdala dulces, syrupi, succi, pisces optimi preparati, & quicquid medici impotentia rei venerea laboranti praescribunt*; which produce such enormous effects, as he (of whom Scenkius reports) who, *Pest potionem, nxorem & quatuor ancillas proximo cubiculo cubantes compressit*. Baptista Porta speakes of certaine herbs brought out of India, which not onely to those that eat them, *sed & genitalibus tantum valeant, ut coire summum desiderem*;

desiderent; quoties velint, possint: alios duodecies profecisse, alios ad 10 vices pervenisse refert: But what is the effect of this? only *Semen non bene coctum, immo sanguis in loco seminis effertur*: and the veines are so abundantly exiccate, that he rather seemes an Anatomy then a man; worthily therefore are they censured, of whom *Ovid, Eleg. lib. 3. & 6.* who, *Quot itinera una nocte confecissent, tot coronas ludicro Desputa Priapo donarent, Cingemus tibi mentulam coronis, &c.*

3. Those are worthily condemned who touch their wives, *Nulla menstrui decursus ratione habita nec observato interlunio; qui sunt quarta luna concepti*, doe dote, shor't liv'd, and are still diseased: The old Law punisheth with death offenders in that kinde. *Levit. 18. 20.*

4 Meddle not with your wife after the eating of Garlike, Onions, &c. or if you are too much dejected with cares, dull, fearefull, &c. for, *Ex tristibus tristes nascuntur*, such will your children be, and so affected: Commonly therefore doe wise-men beget fooles, as *Lemnius* argues, *Quoniam persolvunt debitum languide & oscitanter, unde factus à parentum generositate desiscit*: as also because the spirits of wise-men

kens the body, and makes it an Anatomy growne crooked ere halfe his age be sum'd; for it extinguisheth radicall moisture so much, yea it dryes the body more then the losse of forty times so much bloud: Seed is the maine Columnne or Pillar of our nature, and indeed suddenly (if cast away) invites death.

In the use thereof let me arme you with these directions.

1 Use onely one, and her your wife; for variety hurts abundantly, besides the breeding of diseases.

2 Use her moderately, and force not nature, *tantum ut amatorius accesserit ardor*: neither provoke your body by force of lascivious dyet, such as are *Radices omnium generum bene condita, cruce, amygdala dulces, syrups, succi, pisces optimi preparati, & quicquid medici impotentia rei venerea laboranti praescribunt*; which produce such enormous effects, as he (of whom Scenkius reports) who, *Pest potionem, uxorem & quatuor ancillas proximo cubiculo cubantes compressit*. Baptista Porta speaks of certain herbs brought out of India, which not onely to those that eat them, *sed & genitale tangentibus tantum valeant, ut coire summe desiderem*;

desiderent; quoties velint, possint: alios duodecies profecisse, alios ad 10 vices pervenisse refert: But what is the effect of this? only *Semen non bene coctum, immo sanguis in loco seminis effertur*: and the veines are so abundantly exiccate, that he rather seems an Anatomy then a man; worthily therefore are they censured, of whom *Ovid, Eleg. lib. 3. & 6.* who, *Quot itinera una nocte confecissent, tot coronas ludicro Deo puta Priape donarent, Cingemus tibi mentulam coronis, &c.*

3. Those are worthily condemned who touch their wives, *Nulla menstrui decursus ratione habita nec observato interlunio; qui sunt quarta luna concepti*, doe dote, shor't liv'd, and are still diseased: The old Law punisheth with death offenders in that kinde. *Levit. 18. 20.*

4 Meddle not with your wife after the eating of Garlike, Onions, &c. or if you are too much dejected with cares, dull, fearefull, &c. for, *Ex tristibus tristes nascuntur*, such will your children be, and so affected: Commonly therefore doe wise-men beget fooles, as *Lemnius* argues, *Quoniam persolvunt debitum languide & oscitanter, unde foetus à parentum generositate desiscit*: as also because the spirits of wise-men

are dissolved by their study, and carried from the heart unto the braine.

5 The winter is far fitter for the action then the hot summer: when the heat of the Sun has extracted the inward heat out of the body, it will be too destitute, if then evacuated: besides, the body in that sulphurous season will be over-chafed: but the Spring allows the freest use, when nature is desirous to empty it selfe without the help of art: but of time the night is most fit before sleep, when the stomack is ready with its nutriment to supply the losse of seed, and the warmth provokes an easier digestion; as also because sleep ensuing may lenifie the lastitude invited by the violent action.

6 Let Students specially take heed of *Venus*, for *spiritus exhaurit animamque debilitat*: which indeed study it selfe weakens sufficiently; yea, if over-much, above measure: but specially 'tis hurtfull to such as are in complexion cold and dry: Melancholick men must chiefly avoid it, and all that are troubled with the Gout, Palsie, Epilepsie, unlessie lusty in blood: *certe constat nimium semen esse causam morbi.*

The fourth is Exercise.

Which is attended by these ensuing commodities.

1 Hard-

1 Hardnesse and strength of members, whereby the body shall be lesse grieved when it undergoes labour: he that is chill doth soonest take cold, but the swarthy labourer is seldome molested with such petulant diseases.

2. It gets increase of naturall heat; by meanes whereof, the nutriment cast into the stomack is more facilely digested, and some crudities left unconcocted.

3 It expells excrements by sweat, which otherwise would breed ill humours.

4 It gaines more strength and violence to the breath, whereby the pores will bee the better cherished.

In your exercise observe these cautions.

1 Let it bee when your body is empty, the space of two houres before you eate: chiefly least after those common frictions, in the morning, as washing, kembering, gargiling, &c.

2 Chuse for the place of your exercise the open Aire, not confined, if it be faire weather; that the purenesse thereof may expell all tumid ventosities, and ill favours from your lungs.

3 Let it be moderate by no meanes violent; rather *ad ruborem*, then *ad sudorem*;

lest it too much dry the body, and over-heat it : An old man should chuse to be rubb'd with a linnen cloath , a young man sport himselfe.

4 Try your body (but not with too much straining) whether you can avoid excrements before it, which will else prove noisome to your braine, &c.

5 If your minde be exercised sometimes, it is sufficient to avoid such as are the sports of Chess, Tables, Cards ; which with a kinde of alacrity prepares you fitter to receive your nutriment ; but by no meanes use it presently after dinner , for then the force of consideration withdrawes the spirits from helping concoction, and by that leaves the meat undigested, and consequently vaporous, and noisome to the head.

The fifth is Sleep and Waking.

As the want of our sleepe disturbs the minde, torments the body , and provokes crudities ; so too much sleep engenders the Gout, Epilepsie ; makes the braine giddy, causeth the Palsie, and offends all the spirits.

Somnus quies rerum ; 'tis true , yea and most wholesome ; for it helps not onely to concoct the meat, but also the humours engendred

gendred with it: Yet let him that is blest with that happenesse of being able to sleep, note

1 That if he be a Melancholick man, he sleep not above seven or eight houres; if Sanguine, not so much; for it will over-moisten his braine, and confound his memory.

2 Goe to bed about some two houres after supper, when as the meat is settled at the bottome of the stomack: and first lie on the right side, because there the Liver rests under the stomacke, not molesting but gently heating it: after the first sleep turne to the left side, that the meat may descend: by all meanes lie not upon the backe; sometimes to grubble upon the belly may be wholesome.

3 Sleep not at noones, because it over-moistens the braine, which received sufficient in the last reproofe: but if necessity in-force, receive some short nap sitting, but not till an houre after meat; also let your shooes be loosed, which else beates back into the braine such vapours as would vent at feete.

4 If you are by nature cold, correct the chilnesse of your bed with the heat of a warming-pan; but if nature can suffer it, accustom your selfe to a cold bed, for a naturall

warmth is more genuine then an artificiall.

5 Use not to lie waking without sleep, which onely ministers nutriment to urine and lust, fills imaginations, and invites melancholy.

6 So soone as you arise, spit out the viscus matter which the night hath congealed in your mouth; and shake downe with a wilde stretching, that ill part of nourishment which lies unremoved in your stomacke: Then wash your mouth with fountain, and rose-water, and vinegar mixt together; cleanse your eyes and hands, and wash the haire of your head backwards strongly.

The sixth is perturbation of the mind.

Which avoided is the *Summum Bonum* of *Epicurus*; if the mind be quietly pacified, vaine conceits drowned, feare and sorrow avoided, and mirth obtained, it is the *bene esse* of this World; and to be prefer'd before an *Indy* of wealth: *Omnia corporis mala ab animo procedunt*, saith *Plato*: by the soules supine negligence which swaies the body, all evils enter into it; yea, more diseases spring à *Perturbationibus quam Humoribus* (saith *Saint Austen*.) These are subdivided into Irascible and Concupiscible: as Envy, Pride, Malice, Sorrow, Feare, &c. of which

which some have written whole Tracts, as writeth the Jesuit, *Bartons Melanch. Rebusis*, *Bruell*, yea, and the body of *Ethicks*. The particularities I discusse to them; my brevity onely for avoidance shall arme you with these cautions;

1 Retaine a cleer conscience both toward God and man; for he that is in it troubled, can never be at quiet in his soule.

——— *Hic murus abanus esto,*
Nil conscire sibi———
Integer vita scelerisque purus,
Non eget Mauri jaculis.———

He needs not feare what man can do unto him, whereas a tainted man fears his own shadow; yea, *Noctem & vigiliam*, growes pale if he lie alone, lest spirits for his sinnes should torment him.

2 If a man knowes what passion besets him, let him avoid the place where it may be moved.

3 Let him impart his care to some speciall friends, in whose honesty he hath confidence, that without jealousie he may credit his counsell.

4 Let him avoid solitary Groves, and seeke to associate with merry company; let him carowse a cup of Sacke, according to that of the *Proverbs*, that he may forget his

sorrow, and remember his misery no more ;
The Poet well pleaseth me,

Ebrietas no sit, aut tanta sit ut tibi curas

Demat——

5 Let him not be idle, but imployed in some exercise either of the body or of the minde : let him addicte himselfe to such employment as his humour best pleaseth, whether Musick, Dancing, Singing, &c.

6 Let him confesse himselfe to some honest Divine, whose learning no doubt will divulge fit salves to cure his passions ; but what they are I leave to him as best acquainted with the Patients disposition, and as a matter appendent to his profession.

—— *Nemo Crispini scrinia Lippi*

Compilasse putes, verbum non amplius addam.

F I N I S.

SPHINX

A N D

OEDIPUS

Yet further propounding
and dissolving of
Riddles.

O R,

A Supplement, or new Supply
of Addition, pertinent to this
former *Miscellany*, or *Help*
to *Discourse.*



L O N D O N,

Printed for I. B. and are to be
sold by *Andrew Crook*, 1648.

of all the other countries in the world.

МОСКВА

... ..
... ..



A help to Discourse.

Question.



*What man was he that wrote most
and truest of that time, before
which instant, there was neither
Man nor Time; Heaven or
Earth, or Scriptures?*

*A. Moses, that great Prophet, miracu-
lously preserved in his birth from drowning;
from the losse of his tongue by burning; blest
in his life, to come nearest to see God, that
saw the Land of Canaan, but not entred
thereinto. This Moses by the revelation of
God, which, if what he foretold had not so
directly succeeded, that which was passed had
not so effectually been beleaved.*

*Q. Who was he that had the most honou-
rable buriall of all men?*

*A. Moses, buried by the hand of GOD
himselfe, because he would have his Sepul-
chre altogether unknowne to man, left with
the*

the admiration of so great a Prophet; the inclinable people should Idolatrously goe a Pilgrimage to his Tomb; yet from thence shortly after translated to heaven, as it may appeare, *Iude* 5, 9. There was a strife betweene St. *Michael* and the Divell about the body of *Moses*.

Q. What Doctor of the world was that that out of the world, nay, out of himselfe, amongst Angels, learned that which he taught amongst men?

A. Saint Paul when he was wrapt up into the third heavens.

Q. Who is the swiftest runner, and greediest devourer of all other?

A. Death, for that rides with them that ride; goes a foot with them that goe a foot; swimmes with them that swim; flies with them that flie; warres with them that war; eates up the eaters; and drinkes up the drinkers.

Vnto whose hand hath direfull war subdu'd,
Without her slaughter, men, more multitude

In *France*, in *Bohem*, *Ree*, *Palatinate*,
Then cold disease and sicknesse; had its feate
In all their power upon the brittle life.

O humane frailty with her murdering knife,
Where she hath kept her holiday of mirth,

To

To see the unburied dead bury the earth;
To see the murderous Cannons dash downe
Towers,
And mow downe townes of men, as Sithe-
men flowers;
Whilst where a peacefull death our fate doth
tend,
And ghosly comforts to make sweet our
end;
VVith all these adjuncts, when they come to
try,

VVe cannot finde this trick of theirs to die.

*Q. Who are principally reputed amongst
others to be the most Catholike and Cardinall
Doctors, and Columnes of the Church?*

*A. S. Hierome, S. Austine, S. Gregory and
S. Ambrose: S. Austine famous for his Dis-
putations: S. Gregory for his Morals: S.
Hierome for his Translations: S. Ambrose
for his writings upon the Sacraments.*

*Q. Which of the Fathers wrot the most
learned, and most profitable Bookes of all other,
to the benefit of the Church of Christ?*

*A. S. Augustine, both in divine and se-
cular Writing the most learned of all the
Doctors. Hee wrot so many bookes, as in
ones life-time can hardly be read and well
digested, being a thousand famous Tracts,
so that one would thinke by his many vo-
lumes*

lumes that he did nothing but write ; by his learned workes , he did nothing but study all his life long.

Q. What Author of all other would you chiefly define, the rest being taken away?

A. This question was sometimes proposed to *Theod. Gaza*, who answered, *Plutarch*: Which though I cannot disapprove his judgement for choise of so excellent an Author , so grave and learned in his parallels and Morals , and other his works ; yet so, as not to be preferred before the *Thesaurus Historiarum*, being the Catalogue and compendium of all Histories and worthy examples, wisdom and eloquence, deserving in some opinion, more preeminence then any other, excepting the holy Booke, alwayes to be excepted, and placed in the highest room.

Q. Who next?

A. *Seneca*, a bleeding Author of so great Antiquity, and high-aspiring excellency in heavenly Contemplation , which according to the greatnesse of his mind and learning, he plentifully in every place powres out to his Readers, who living in the first springing of the Church, imparted , and learned many things, to and of Christians. Make triall of this *Seneca*, *Plutarch*, *Plinius Junior*, and others, which lived in those times, and

and consider the elegant phrases, and Divine sentences in their bookes. In *Plutarch de tranquillitate animi*, and *de utilitate ex inimicis capienda*, and others, so squared by the rules of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers before Christs time, are utterly exempted from any taste: and therefore with *St. Hierome* we conclude him amongst the Catalogue of Divine Writers.

Q. What is the right end and method of composing and reading of Bookes?

A. For composing of books, men should not compose bookes, but treasures of hidden worths, and secret depth, not as now, where *scribimus indocti*, &c. but such as should be something to all men; to young men sobriety; to old men, solace; to poore men, riches; to rich men, sufficiency; that they may be such contents to their owners, as they were to him, who in the midst of his Library said, Here am I even as it were encompassed with heaven it selfe, in my Paradise of sweetest content, having so many learned Counsellors ready to instruct mee night and day, that I am here ever least alone when I am alone, ever least idle when I seem to be idle: inso much that with my continuall reading and meditating, my brest is made the Library of Christ. And

And for reading, what doth it profit barely to spend time, to runne over the sayings and writings of learned men, which formally is but to touch the skin of words, unlesse we chew, swallow downe, and digest the very ioyce and marrow, and make it a part of our selves in our knowledge, practice and retention, in the fruit whereof wee read of some so wonderfull capacious, as not to be paralleld. *Claudius* the Emperour, who retained in memory all *Homer*, *Salust*, *Demosthenes*, *Avicen*, *Aristotles* Metaphysicks; *Tully* and *Seneca*, who never heard any thing materiall, but imprinted it in memory. So *Scaliger* writes of himselfe, that he learned *Homer* in twelve dayes, all the Greeke Poets in foure moneths: for which some other jested at him saying, He made haste to digest so many Chickens in so short a space.

Q. What was the reason why Socrates, and some other Philosophers committed nothing to writing?

A. Socrates said, his reason was, because the Paper would be more worth then what he should put thereon: another said he would write nothing, (as some that will not marry) because he might the more freely enjoy other mens folly, as they other mens wives.

Of the wonderfull ability, acts, arts, and gifts of some men.

It is written of *S. Hierome*, that at twelve yeares old he interpreted the whole Scriptures, and in his age had read and composed 1000 Bookes.

S. Hierome wrote so much, that one in his life-time can hardly read his workes.

Julius Caesar could at onetime read, write, heare, and indite.

Johannes Baptista Porta writes of some so excellent, that they could indite to ten writers in grave severall matters, faster then they could pen.

There was one that comprised all *Homers Iliads* in so small a volume, that it could be put into a Nut-shell.

So there was an *Italian*, that wrote the Apostles Creed, and the beginning of Saint *Johns* Gospell distinctly in the bredth of a penny, to the amazement of *Charles* the fifth Emperour; and *Clement* the seventh, Pope.

Another pictured *Colonia Agrippina* in so small a forme, that a Fly covered the whole portraiture with her wing.

Another curious workeman carved upon a Jewell the Chariot of *Phaeton*, foure Horses, their raines and feet; the least thing apparant in that circle as their bodies.

Q. What

Q. What was the first Book that was printed with brasse Title and Letters?

A. M.T.C.de Officiis, which Coppy is this day reserved in the publicke Library at *Frankeford*; Printing and Guns were found out much about one time, which since is hard to say, whether the one hath done more good, or the other harme; for, as by the help of Printing wee have that done in one day, by one man, that without it, many could not do it in a year by writing: now having that by this meanes easily imprinted upon paper, which heretofore the ignorant ages wrote in the dust: after that, upon barks of trees, upon stones, pencil'd upon Lawrell leaves, after that, in more nearnesse upon parchement, varying as diversly in the action, as the stuffe. And for the latter issue of the Fryers braine, I meane Guns, the one hath not made a quicker way to instruction then the other to destruction.

Q. What is the heaviest burthen the earth beares?

A. Some say the massie and ponderous mountaines of the earth, of which, some are of wonderfull fruitfulnessse, admiration and height. *Olympus* a mountaine in *Macedonia*, of that height, that it extends above the humid region of the *Aire*, above which, no bird

birds flies, or wind blowes. Many famous Mountaines are there in *Judea*; *Sion*, the most strong, upon which the tower of *Hierusalem* was built; *Thabor* the most pleasant, in the midst of *Galilee*, whereon Christ seemed to be transfigured: *Herman*, the most high, which *Seon* King of the Amorites worshipped; great *Lybanus*, famous for Cedars; *Carmel*, the most fruitfull habitation of *Elias*, neer with the 450 of *Baals* Priests were slaine; *Sina*, the most holy, on which the voyce of God was heard, and the Law given; of some called *Horeb*: *Pelion* and *Ossa* and some others, as *Pliny* reports, eight or nine Germane miles high: in *Europe*, the *Alpes*, and some other; yet none of these so burthensome to the earth as a sinner, neither are they, as some would have them, the borches of the earth, but the goodly ornaments thereof, and much honoured by God; for upon mount *Moriab*, *Solomon* built the Temple: upon a mountain *Paradise* was situate: The *Arke* rested upon the mountaines of *Ararat*: *Lot* was commanded to escape to the mountaines: upon a Mount the Law was given: Christ is described by the Church, to come leaping upon the mountaines: he was tempted upon a Mountaine: preached upon a Mountaine: wrought miracles upon a Mountaine:

tain : ordained the twelve upon a Mountaine; departed to the Mountaines, when by force they would have made him a King : conferred with the woman on a Mountaine, prayed on a Mountaine all night, was crucified on a Mount, appeared to his Disciples upon a Mount, ascended to Heaven from a Mount ; his foundation is the holy Mountaines ; and those that he will glorifie, shall rest on his holy Mountaine.

Q. What was he that in the confusion of tongues kept both his language and religion pure, and unchangeable ?

A. Heber, of whom it is very probable by the consequence, that he had his name from his parents, by the inspiration of the holy Ghost; for he, when all the rest fell to Idolatry and relapse, continued in the truth, and kept himselfe free from the impiety of Babylon, and ambition of Nimrod: and hence it came to passe, that all his posterity, even to Christ, continued in the Hebrew Church, and were called Hebrewes: So Abraham being his follower, was called an Hebrew, not so much for his blood, as for his Religion.

Q. Who was he in the Scriptures, that had neither his beginning, father, mother, ancestor, nor end described, or made knowne ?

A. Melchisedek, that King and Priest,

Priest, a Type of the God-head, eternally existing: as of the Man-hood, unspeakably conceived.

Q. Why is Christ, as it is in the Canticles, called the Flower of the field, and not the Flower of the garden?

A. Because the sweet savour of his grace is not included as in a garden, but open to all, as is the field.

Q. What Trees were those that brought forth their fruit at the instant of their first planting?

A. The Trees which GOD made in the beginning of the world, which immediately brought forth their fruit, as Godspake the Word.

Q. What Trees are most lasting?

A. Most Trees are very strong and durable to withstand the violence of wind and weather, the Oke increaseth a hundred yeares, and decreaseth longer: some Trees will last six hundred yeares, the Cedar and Box-tree are thought of everlasting continuance: After whose example one thus moralizeth: As no fruit is to be expected from that tree that doth not first bring forth leaves and blossomes; so no honour can accrew that Age that in Youth doth not bud in discipline and labour:

Q. What

Q. What woman was the most beautifull that ever was in the world?

A. Eve, because she was the immediate worke of Gods own hands, produced without any secondary causes.

Q. In what yeere, as it is conjectured, was Adam created?

A. About 33. in his best perfection; and some learned men are of opinion, that the blessed shall rise about that age.

Q. Who was he that was borne and never dyed?

A. Elias.

Q. What Trees were those that were Types of the Law and Gospell?

A. The Tree of knowledge of good and evill, and the tree of Life, in the middest of Paradise, and both neer one to the other: for the Law, like the tree of Knowledge, sheweth the deformity of our sinne, but leaveth us to the difficulty of the cure; but the Gospell, like the tree of Life, healeth our infirmities, and with that good Samaritan, bindeth up our wounds, so that we are able to take up our bed and walk.

Q. What creatures shapes are those that the Divell never puts on?

A. The Dove and the Lambe; and for this reason, as it is conjectured by some, because

cause the true Lambe of God vouchsafed from the innocency of this creature to be so stiled; and in the forme of a Dove the holy Ghost appeared, the priviledge whereof is as a barre to restraine him from investing himselfe in so harmlesse shapes: and therefore hee presents himself in Goats, and Dogs, and Cats, and such like, which more sort with his disposition, as by the confession of divers Witches doth continually appeare. See the Book of the Arraignment of Witches in *Lancashire*, *Lincolnshire*, the Witch of *Edmuntou*, to whom he appeared the shape of a Dogge, and called his name *Dom*.

Q. Which is the King among Serpents?

A. The *Bafiliske*, a Vermin not above 12 fingers length, having a white spot on her head, as the Ensigne of a *Diadem*: she driveth away all other Serpents with her hissing, neither doth she rowle up her selfe as others doe, but beares her body upright to the middelt: she kills fruits by her breathing upon them, burnes herbs, breakes stoncs.

Q. What beast of all other the fairest, in a moment was made the most deformed and loathsome?

A. The Serpent it selfe, which being
now

now so detestable, creeping upon her belly, and licking up the dust of the ground as long as shee lives, was before the fall so amiable, so gentle, going upright, being fed with the sweet fruits of herbs and leaves, sweetly conversed with *Eve*, whereupon as Saint *Basil* saith, she was thought to bee the more fit instrument for the Divell to work by, a suddaine and fearfull change for the Serpent, but a worse for the Divell, who before his fall being so glorious a creature, turned himselfe by contempt from God, into the wofull condition wherein he abideth, and whereinto ever since he labours to inthral and draw others, not for any profit to himselfe, or ease of his own punishment, but onely to continue his contempt and hatred against God and his people, and therefore he is punished according to the severity of Justice without mercy, because he was his own seducer, whereas men that fall by the wicked allurements of the Divell, have found favour: St. *Hierome* saith, the Devils name that talked with *Evah* was *Reseph*.

Q. Was the Serpent turned into a reasonable Creature, when she was made the Devils instrument?

A. She was not turned, neither did she understand the sound of the words, which by her

her the Divell spake: but the Serpent is called crafty, for the subtilty of the Divell.

Q. What creature was that, which was utterly (as some Authors write) extinct in the Flood?

A. The Unicorne, and thereupon they affirme, those hornes that are so precious, to be gathered from out of the earth since the deluge. But many there are of a contrary opinion, and the reason is, because they are many times named in the Psalmes, which if they had no more beene, would not so have beene mentioned, and therefore with these we conclude, that there are, though not many in some part of the Indies, and some other few Countries.

Q. What is that which is the greatest miracle in man, and of the which he cannot be deprived?

A. The Conscience the teste to every action, either to justifie or condemne us in the same, which in the wicked is both the Prison, the Iudge, and the Torture, the bridle before, and the scourge after sin. To which purpose is here annexed a story of a woman, one of that fraile sex; where on the one side an evil, on the other side a good conscience shewed it selfe, as thus followes: A Christian Matron in prison condemned for her Religion,

and being with child, fell in travell with such vehemency of pain, that she was forced to much impatiency, which the Keeper rebuking, asking her if she could not endure that little without so much clamour, how would shee shortly endure her death: to whom she answered, To day I suffer as a wretched woman, and the daughter of *Eve*, for my sins; but to morrow I shall suffer as a Christian for the faith of Christ. To which purpose saith *St. Gregory*, What doth it profit thee, if all praise thee, and thy conscience condemne thee; or, all men condemne thee, if thy conscience acquit thee? and therefore how much every one is in the judgement of God and his owne conscience, so much truly he is, neither more nor lesse; therefore to thinke any man better for his greatnesse without goodnesse, is a vaine and blinde deceit, when the upright conscience will tell thee otherwise.

Q. What death was that, that profited some thousand of yeares before it was effected?

A. The death of Christ, for he was the Lambe slaine from the beginning, effectually from the first Promise to all beleivers, yesterday and to day, and the same for ever.

Q. What should seem to be the reason, that

in the Scriptures so few of Christs answers are directly to the question propounded?

A. Because our affections in our demands goe not the right way, and his answers are rather to instruct us what wee should aske, then to answer us in what we doe: as for example, amongst the Disciples of Christ, one desired to sit at the right hand, and the other on the left; but Christ answered, hee that would bee greatest should bee least: some followed Christ, that he should give them bread, but he preacht unto them the heavenly bread which nourisheth to eternall life. In another place, being asked to heale the sick, he answered, Thy sins are forgiven thee; and so sent the Samaritan from Jacobs Well, to the fountaine of Life, by her amazement in his knowledge.

*Come see a man from whom is nothing hid,
Who told me all things that I ever did.*

*Q. What was Godfrey of Bulloignes Apothe-
gme of the Crowne of Christ?*

With golden Crowne it is not fit t' adorne
The servants head, where Masters Crowne
was thorne.

Yet the Popes of Rome, those proud usurpers, bragge, that the Chaire either takes them good, or makes them good, and from that concurrence of goodnesse, arise such a

sea of ambition and pride, that betwixt the humility of the Master riding upon the foale of an Ass, and the exaltation of the servant riding upon the necks of Kings and Emperours; a Crowne of Gold is opposed to a Crowne of Thornes; but for the Chaire, we know if it takes them good, it makes them bad: if bad, it makes them worse; for by the Lions paw, judge of the whole body. *Hadrian* 6. before he obtained the Papall dignity, taxed many abuses in their Church, but afterward when he might have mended them, he thus excused it; When we were little ones, we spake as little ones, we did as little ones; but now being men, we forget or dislike those things we did being children: But 'tis no wonder there: for in a Countrey of Wolves it is lawfull for every one to be a Wolf.

Q. Whether do all creatures acknowledge the Supremacy of the Pope, or not?

A. Why no; then they must adulterate the 1st salme for their proof, *God hath put all things under his feet*: that is, they say, under the Pope; Sheep, that is Christians; Oxen, that is Jews and Hereticks; the beasts of the field, those are Pagans; the fishes of the sea, those are the soules in Purgatory; the fowls of the aire, those are the soules of the blessed, or rather good and bad Angels.

Q. Where.

*Q. Wherefore on the top of Church-stee-
ples is the Cock set up, of a long
continuance?*

A. The flocke of Iesuits will answer
for you, For instruction : that whilst aloft
we behold the Crosse and the Cock stan-
ding thereon, we may remember our sinnes,
and with *Peter* seek and obtaine mercy : as
though without the dumbe Cocke, which
many will not harken to, untill he crow,
the Scriptures were not a sufficient Alarm,
which speake daily to us in the voyce of the
Prophets and Apostles. The night is past,
and the day is come, let us rise from the
sleep of sinne, that we may embrace the
light of Christ.

*Q. Whether according (as it is con-
jectured) is the number of Angels or men the
greater?*

A. Many think that the number of Angels;
to which multitude all mankind is compared
as one sheep, which the true shepherd lea-
ving 99 upon the hills, came to seek this one
going astray; by which they inferre, that
there are so many more Angels then Men, by
so much as 99 sheep that stayed, exceed the
number of that one that went astray.

*Q. Why was man the last worke of God in
Creation?*

A. Because according to his wisedome he began his workes upon the lowest and inferiour creatures; and so he ascended with his time to the more eminent and nobler: for first he made things without life, as the first matter, the heavens and the earth, and the like: after that, herbs, plants, and trees, which have a vegative life only: after beasts, birds, fishes, and such other, which have a sensitive life; and therefore it is no marvell that the God of order observing this order, that man, the most perfect creature, excelling all other both in body and minde, was his last and best workmanship, having an essence, and besides an essence, a vegetative life, and to that a sensitive; and above this, and all, an apprehensive saving faith, which is the soule of the soule, and the reason of reason: and which being of himselfe the *Microsome* or epitome of the whole world, it was necessary the whole world should be made before the epitome thereof could be drawne.

And although as some object, that many creatures in many things excell man, as the Elephant more large of body, the Hart more swift foot, the Bull more strong, the Eagle better sighted, the Dog of better scent, the Daw of longer life, there is yet in man wisedome,

dome, by the which he converts all these to his use and service.

Q. Whether is it better to be borne of high birth onely, or from the meane to bee of an ingenuous disposition, and learned education?

A. To be of high birth, and of worthy fame,

A double honour doth o're-guild that name.
But who hath onely title without worth,
Hath crack'd Famestrumpet that should set it forth.

But who hath Wisedomes riches, Vertues store,
Let his descent be meane, his worth's the more.

Argus King of Peloponnesus, for his singular wisdom and circumspection was feigned by the Poets to have had 100. eyes: Briareus for his dexterity and prowesse 100 hands: so it was said of Beringarius, that he knew all that was knowable: of Hippus Eleus, that he was wont to glory that there was no Art that he was ignorant of, were it Liberall or Mechanicall, in so much that the ring that he wore on his finger, the clothes that he put on his back, were all of his own making; but yet for all this, he is the wise man that learns from every man; he is the strong man that

rules his owne affection; the rich man, that rejoyceth in his owne portion; worthy of honour that honoureth others.

Q. One came to demand of Eucritus the wise Philosopher, whether hee had rather be Croesus or Socrates; and what was his answer?

A. Quoth he, Croesus whilst I live, but Socrates when I die.

Q. Whether doe more soules goe to heaven out of Church-yards, or from the Gibbet?

A. From the Gibbet certainly, as the good Thiefe from the Crosse, and no doubt many others; but from the Church-yards none, their carkasses lie buried, but the soules before are fled.

Q. What is the best present cordiall to sweeten the future pill of death?

A. Preparation and dedication, whence ensues mitigation; to which purpose saith Seneca, Doe that which must be done, whilst thou art strong, whilst thou art wise, whilst thou art thine; expect no future time, but embrace the present, for that which is to come is not yet time; and when it shall be, peradventure it shall not be thine.

And yet further to prepare us, which for the most part disprepares the world, since wee slip not suddenly into the grave, but by degrees,

agrees, wee thinke like the foole that gazed
at the Sunne, we passe not, though our pro-
gresse be never so swife, and therefore a
little to fore-warne us, if any caution may
enter these steely times of security, wee die
daily, and some part of our life is continual-
ly lopt off, yea, we de cease even in encrea-
sing; for first we lose infancy, then child-
hood, after youth, then middle age, till at
last, Death with these harbingers seazeth
upon our old age; or some age. To which
purpose is here annexed a story of one who
had covenanted with Death, that hee at no
time should come and take him unawares
without sufficient warning: but first, hee
should send some messengers afore-hand to
say he was coming: to which they were
both agreed: upon which compact, this
party lived for a long time very carelesse
and secure, at last Death comes and sudden-
ly arrests him; Why, quoth he, thou hast
not performed thy promise, and thereupon
began to wrangle and complain of fraud; but
Death thus pleaded for himselfe, that he had
sent many messengers; for six yeares since,
hadst thou not a great Feaver, after that the
paine of the Stone, Cough, and Head-ache,
and now lastly a Consumption? and what
were all these but my messengers? and
there

therefore having performed my promise, goe with me.

Q. What thing is that that goeth swiftest of all moving things, and yet the most apprehensive of all living things cannot perceive his instant motion?

A. The Sunne, which according to some Astronomically conjecture, runs two hundred seven and twenty thousand miles in one houre; but herein opinions differ.

Q. Who are those that are nearest to the Sun rising, and see the first day, and yet themselves are of the colour of the night?

A. Æthiopians.

Q. What Bird is the most portendous of death?

A. The Screech owle, whose throat pronounceth no vowell, but a kind of groaning note; and which, as some say, to be heard or seen in the light, or in Cities or Townes, is very ominous, although some have slighted the portent of this or any other: as Meselias the Jew, a wise Captaine marching on towards the Warres, a certaine Prophet bade stand still, that they might hear the next augury by Birds; when he secretly in contempt thereof, sent for a Bow and Arrow, and kild the Bird: which the Prophet noting, seriously rebuked him; who thus excused; quoth he,

This

This was a foolish Bird to foretell the event of our journey, and was ignorant of her own safety, which she sought not to preserve.

With like folly *Hanno* King of *Carthage* caused many Birds to be taken, then to be put forth and taught to sing, *Hanno is a god*: in which ambitious folly he was deceived, when he thought that those would not only continue that note, but instruct all the quirksters of the woods in the same: for they neither kept themselves, nor taught it unto others, but fell to their old tunes againe.

Q. What birds are those that have two hearts?

A. To answer with *Theophrastus*, the Partridge is that Bird of deceit, for it is the embleme of deceit, as it is in the Psalm, *They have spoken with a heart and a heart*: and in another place, *Woe to them of a double heart*. There is a place in *Jeremy*, which saith, that Partridge nourisheth what she brought not forth: upon which place *Lyra* and other Ecclesiasticall Writers comment, that the Partridge steales anothers eggs, and hatcheth them up, which after, hearing the voyce of their owne dam, forsake the Partridge, and leave her in her crasy folly.

Further it is observed of this Bird, that she

she is full of deceit, even to deceive the hunter, and many times therein so speeds, as she preserves her selfe and her young ones: for being found together with them, she will take her to her feet, and run before them as if she had forgot the use of her wings: thus trailing her pursuers after her, whilst her young ones doe escape, and after flies away: which similitude *David* alledgeth of himselfe hunted by *Saul*, like the Partridge on the Mountaines.

Q. What birds are those that are called Prophets twice born?

A. The Cocke; first an egge from the Henne, after a Cocke from the Egge; they foretell seasons and changes of weather, according to the Verse;
Some say for ever 'gainst that season comes,
Wherein our Saviours birth is celebrated,
The Bird of dawning singeth all night long,
And then they say no spirit dares walke abroad,
So sacred and so hallow'd is that tune.

W. Shakes.

Q. Which are the Schoole-masters of deadliest doctrine?

A. Evill company: to which purpose *Aesop* tells a tale how the Storke being taken

ken among other Birds, thus pleaded for favour, in regard she was no bird of rapine, but just, loving & compassionate to her dam, that she might escape. No, quoth the Fowler, since thou art taken in the like snare, thou shalt taste of the like fare. Yet a certain Chirurgion, as told another, had brought up a Stare, and taught her to speake, Beware of ill company: at last breaking her bonds, soaring amongst a company of her wild-fellowes, she was taken with the rest in a net, and was with the rest to be kild but by her oft repeating her note, she escaped with better lucke then the Storke.

The use of both to the Reader.

*The Stare escap'd that was at point to die,
Because she spoke, Beware ill company:
But the poore Storke being taken in the net,
With all her pleading, out she could not get;
If by ill company thou fall in snares,
Feare the Storkes lucke, as well as hope the
Stares.*

*Q. What creatures are the most usefull,
the most needfull, the most powerfull, either
to help or offend men; and which the most su-
stentative?*

*A. Fire and Water, that heat and coole,
purge and purifie all things: of which, though
both be irresistible in their fury, yet wee
conclude,*

conclude, Water the more usefull, the more powerfull, the more vitall, bringing forth, nourishing and preserving infinite creatures, more, and greater then any other Element; when in the fire nothing doth live but onely that doubtfull *Salamander*. To which purpose is here annexed a story of a contention that fell betweene two Idolaters, a *Persian* and *Egyptian*, which of their gods were the most powerfull; the *Persian* said, that his god, which was Fire, did consume or deface all other gods, being for the most part either of Gold, Silver, or Wood: being both brought together, the *Egyptian* had bored his wooden god full of holes, filled them with water, and stopped it in with wax, which when the *Persians* fiery god drew near it, the wax melted, and the water rushed out, and put out the *Persian* god, to his owne disgrace, and his servants losse.

Q. What is that, that is the originall of more Creatures of severall natures then any other?

A. The Egge, out of which proceeds Birds flying in the Aire, innumerable creatures swimming in the water, diversity upon the land, as the *Lizard*, and others; in both land and water, as the *Crocodile*; two-footed, as the *Henne*; wanting feet, as *Serpents*; with
many

many feete, as the *Locust*.

Q. Of the Fly what thinkest thou?

A. That there is no creature so small nor despicable, in which the power and wisdom of God doth not wonderfully appeare; contemplate the Fly, that little creature, that deceaseth with a fillip: I doe not say to know where she is all Winter, but tell mee whether in her the wisdom of God doth not as much appeare, as in creating of that great body of the Sun, the life of her, the nourisher of all creatures; observe with what nimbleness, by her own naturall appetite she moveth her little body from place to place, how she imployeth her many feet. Likewise the Ant, a lesse, a more slow, but a wiser creature; in her, consider her providence, her diligence; vouchsafed for their wisdom to be called a people: how they provide their meat in Summer, how they work by Moon-light, fearing weather; how by their diligence flint-stones have been worn by their feet: how they bury their dead, and the like, and then say not but they are a noble substance, as the sky; for that is but a simple inanimate, this a living substance, and therefore, by the law of nature, to be preferred before a more noble wanting life: one said merrily he would not kill a Fly, because it might have a father and

and mother; I am sure the great God is that little creatures Father, if the Sunne be her Mother.

Q. Into how many parts was the world heretofore divided, and whereupon took they their denomination?

A. Into four parts; *Asia*, *Europe*, *Africa* and *America*: *Asia* so called of the Daughter of *Ocean* and *Thetis*; or as some say, of *Asia*, the Son of *Manus* King of *Lydia*: it is separated from *Europe* by the River *Tanais*, now called *Don*, by the Sea called *Mare de Zablace*: and by *Pontus Euxinus*, now *Mar. major*: and by the part of the Mediterranean Sea; and from *Africa* by the River of *Nyle*.

Europe of *Europa*, daughter of *Agenor*, King of *Lybia*; how it is separated from *Asia* is already shown; and from *Affricke* by the Mediterranean Sea.

Affricke, which some say is so called of one *Affer*, of the line of *Abraham*; it is separated from *Europe* by the Mediterranean Sea, and from *Asia* by the River of *Nyle*, by whose occasion Geometry was first found out by the Inhabitants of *Egypt*, in measuring out their ground and meades overflowed by the River *Nylus* once a yeare: for there it never raines, or is other moisture.

America

America or *West India*, so called of *Americus Vesputius*; but first found out by *Christopher Columbus* of *Genoa*, in the yeare of our Lord, 1492. It is in manner of an Iland, round about invironed with the Ocean Sea.

Q. *How many were the Monarchies of the world?*

A. Foure: the first of the *Assyrians*, founded by *Ninus*, about the yeare of the wor'd, 2220. when after it had endured the terme of 1655 yeares, it was lost by *Assyages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus* in the yeare of the world 3425; which after it had endured 191 yeares was lost by *Darius*, and subdued by *Alexander* the Great.

The third Monarchy was of the *Grecians* founded by *Alexander* the Great, 320 yeares before Christ: After the death of *Alexander*, it was divided among the Prefects, which in his life time he had appointed in divers Countries; by which division *Selenus* was King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece*, all which Countries were after subdued by the *Romans*.

The fourth Monarchy was of the *Romans*, founded by *Julius Cesar*, after the building
of

of *Rome* 705 yeares, and before Christ 47 yeares.

This Monarchy flourished about the space of 470 yeares, after lost and divided; and about the yeare of our Lord 801, it was restored by *Charles* the Great, and by him united to the Crown of *France*, and by his successors translated into *Germany*, where it remaines as a shadow onely of the greatnesse of the ancient Roman Empire.

Of the six Ages of the world.

The first Age from the Creation to the Flood, endured according to the *Hebrewes* 1651 yeares, which agreeth with *S. Hierom*, *Bede*, *Plato*, and the common text of the Bible; the 72 Interpreters, and *Eusebius* hold, it endured 2242 yeares. *S. Augustin* is of opinion, that it endured 2272. From this Age we passe further, intending brevity.

The second Age from *Noah* his Flood, till the birth of *Abraham*, endured according to the 72 Interpreters, *Eusebius*, and the greatest part of Writers, 942 yeares; and according to the *Hebrewes*, but 292. In this Age was builded the Tower of *Babel*, the Empire of the *Affyrians* beganne, and the great City of *Niniveh* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David*,
endured,

endured, by the agreement of all Authors, 942 years; during this Age was the peregrination of *Abraham*; the beginning of the *Amazons*, *Sodom* and *Gomorrah* destroyed; *Joseph* sold to the Egyptians; *Moses* passed the red Sea; *Job* the just; *Jason* conquered the golden Fleece; the destruction of *Troy*: the *Latines* began to rule in *Italy*.

The fourth Age from the beginning of the reigne of *David*, till the peregrination of the Jewes into *Babylon*, endured 485 yeares: during this age the Empire of the *Assyrians* was translated to the *Medes*, *Carthage* was built by *Dido*, and *Rome* by *Romulus*: the destruction of *Hierusalem* by *Nebuchadnezzar*, and thereupon the captivity of the Jewes.

The fifth Age from the transmigration of *Babylon*, to the coming of Christ, for ever blessed, endured by the agreement of all, 589 years; during this Age, *Cyrus* began the Monarchy of the Persians; the 70 yeares of this Age, the Jewes returned to their Countrey; *Plato*, *Aristotle*, and *Demosthenes* flourished; *Alexander* won the Monarchy of the world, and *Cesar* usurped the Empire of *Rome*.

The sixth Age began at the birth of our Saviour Christ, and hath endured to this time, which is 1638, and shall from hence continue to the worlds end.

Of

*Of the seven wise-men of Greece, their names,
and why they are so called.*

When Wisdome forsooke the earth, and Folly was invested in the roome thereof; some from small sparkes began to assume the name of Wise-men, and they were Greekes; of which, *Byas* borne in the haven Towne of *Priene*, in the Country of *Ionia* was one: *Solon* borne in the Iland of *Salamine*: *Chilo* borne at *Lacedemonia*: *Cleobulus*, borne at *Lind* in the Ile of *Rhodes*: *Pittacus*, borne at *Mytelene* in the Ile of *Lesbos*: *Thales*, born at *Myletum* in *Greece*: *Periander*, King of *Corinth*. These were the best of wise-men, it should seem in this scarcity: for when there were many, notice was scarce taken of any; and yet at this day in the plenty of wise-men, in the opinions of some truly wise, there is no such store; for say they, It is one thing to speake wisely, another thing to live wisely, another thing to be accounted a wise-man, but the greatest thing to be a wise-man, to live by his full knowledge, to aske counsell in what he doubts, and to live in the practise of what he knowes and learns.

Of the tenne Sybils.

The first was of *Persia*, called *Samberta*, which among other Prophecies, said, *The womb of the Virgin shall be the salvation of the Gentiles.*

The

The second was of *Lybia*; one of her Prophecies were, *The day shall come, that men shall see the King of all living things.*

The third was *Themis*, surnamed *Delphica*, because she was borne and Prophesied at *Delphos*, *A Prophet shall be borne of a Virgin.*

The fourth was *Cumea*, borne at *Campa* in *Italy*, who Prophesied, *That God should be borne of a Virgin, and converse among sinners.*

The fifth was the famous *Erythraa*, borne at *Babylon*; who especially Prophesied a great part of our Christian Religion, in certaine Verses recited by *Eusebius*: the first letters of every which Verses being put together, makes these words; *Jesus Christ, Sonne of God, Saviour.* These Verses are translated into Latin by *S. Augustine*, lib. 11. c. 25. of the *City of God*, where they may be read at large.

The sixth was called *Samia*, borne in the Ile of *Samos*, which said, *He being rich, should be borne of a poore Virgin, the creatures of the earth should adore him, and praise him for ever.*

The seventh was called *Cumana*, from the name of the place where she prophesied; she Prophesied, *That he should come from heave n,*

heaven, and reigne here in Poverty.

The eight was *Helespontica*, born at *Marmise* in the territory of *Troy*: *A woman shall descend of the Jewes, called Mary, and of her shall be borne the Sonne of God, his Kingdome shall remaine for ever.*

The ninth was of *Phrygia*, and Prophefied in the Towne of *Ancire*: one of her sayings was, *The highest shall come from heaven, and confirme the councell in heaven, and a Virgin shall be shewed in the vallies of the desarts.*

The tenth was *Albunea*, surnamed *Tibur-tina*, because she was born at *Tybur* fiftene miles from *Rome*; *The invisible Word shall be born of a Virgin, he shall converse among sinners, and shall of them be despised.* *Laetantius Firmianus* rehearseth divers of their Prophefies, without making any particular mention of them; they are to be referred specially notwithstanding, as it should seeme, unto *Sibylla Samberta*, who wrote 24 books in verse, chiefly intreating of the coming, miracles, and life of *Christ*, whereunto the sayings of all other *Sibyls* are conformable.

*The ten Persecutions under the Ro-
man Emperours.*

THe first began in the 13 yeere of *Nero*, in such sort, that the *Christians* were
saine

faine to hide themselves in the caves of the earth.

The second, in the twelfth yeer of *Domitian*, who caused *St. John* the Evangelist to be put in a vessell of burning oyle, whereof he received no hurt.

The third, was the tenth year of the reign of *Traian*.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus*, Emperours.

The fifth under *Severus* Emperour.

The sixth began by the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperour *Decianus*, and continued cruelly.

The eight under the Emperour *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandement of the Emperours, *Dioclesianus*, and *Maximianus Hercules*; this persecution was farre more cruell and generall then any of the rest, insomuch, that *Dioclesian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all stranger torments.

The eight times Rome hath been taken.

1 By the *Gaules*, under the conduct of Captaine *Brennus*.

2 By *Alericke*, King of *Goths*.

3 By

3 By *Genfericke*, King of *Vandales*.

4 By *Totila*, King of *Gothes*.

5 By the same *Totila*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate then *Rome*, the onely man for prowesse in his time, came after, to the amazement of greatnesse, by Fortunes wheeling, to stand by the high-way side and beg, *Date obolum Bellizario*, Give a half-penny to *Bellizarius*.

6 By the *Moores* and *Sazarens*, followers of *Mahomet* his law, *Gregory* the fourth Pope.

7 By *Henry* the fourth Emperour of *Germany*, *Gregory* the seventh Pope.

8 *Rome* was lastly taken by *Charles* the last Duke of *Bourbon*, who being slaine as he scaled the walles, whereby the Souldiers without a head, tooke more advantage to destroy the City, and commit all kinde of enormities, saving that they burned not the Churches, though they spoiled and robbed them to the uttermost, most of the Army being *Germans* and *Lutherans*; this hapned to *Rome* in the yeare of our Lord 1527. *Clement* the seventh Pope.

*The seven Saxon Kingdomes that England
was once divided into.*

THe first was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengi*, in the yeare of our Lord 476. and continued 242 yeares.

The second Kingdome was of *Sussex*, or South-Saxons, which began by the Saxon *Ella*, in the year of our Lord 482. this continued 112 yeares.

The third Kingdome was of *East-angles*, or East Englishmen, and contained *Norfolke* and *Suffolke*; it was first begun by the Saxon *Offa*, in the year 492. This Kingdom held 376 yeares, the last King; whereof was *S. Edmund* martyred by the *Danes*.

The fourth was the Kingdome of *West-Saxons*, containing the West Countrey of *England*, and had his beginning from the Saxon *Cerdic*, in the yeare 522. and continued 378 yeares. The Kings of this Countrey subdued, at length, all the other six Kingdomes, making all the South part of this Iland one Monarchy.

The fifth was the Kingdome of *Northumberland*, containing the Countries betwixt *Humber* & *Scotland*, and had his beginning of the Saxon *Ida*, in the year of our Lord 547. This continued the terme of 409 years, first

under the Saxons, and then under the Danes.

The sixt Kingdom was of the East-Saxons or *Essex*, which began by the Saxon *Sebert*, in the year 614. and continued till the eight year of *Edward* the Elder, 293 years.

The seventh Kingdom was of *Mercia*, containing *Huntingtonshire*, *Hertfordshire*, *Glostershire*, and others, and was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the year 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes*, about 210 years.

These seven Kingdomes of the Saxons, besides that of *Wales* and *Scotland* were all contained at once in this Iland of *Brittaine*, and continued a long space.

Of the fortunate Islands.

Where the Aire is of that singular temperature, the Earth of that fruitfulnessse, that the Husband-men have their harvest in *March* and *April*. Here all good things do abound, plenty of fruits, plenty of *Grapes*, the woods and hedges bringing forth excellent Apples of their own accord. There the grasse mowed downe, in 5 dayes space will grow up to the length of a Cubit. At Christmas they have Summer, and all fruits ripe. The earth yeelds her fruit five or six time a yeare. In
their

their sowing, every two grains brings forth a thousand.

Q. Whether are there stones engendred in any place then in the earth?

A. There are; and first the Thunder-stone in the aire, ingendred out of a cold and dry substance: divers precious stones breeding in divers creatures: besides (as *Erasmus* writes) a stone which ingenders in the body of man, which stone may no lesse instruct us of mortality and death, then those stones in times past which were usually brought to the Emperour at his Coronation, by the makers of Tombes; that he might chuse and direct of what sort of Marble, or other stone, his should be made of.

Q. What was the punishment in ancient times for slaves, before Gallies were?

A. Condemned to the Mill, and those that thus performed the labour of the horse, or the wind, had a large fillet put about their necks, that they might not put their hands to their mouths to eat either the meale or the corne, so that what the Jewes were forbid to doe to the Oxe, these did to men. This is more largely commented upon by *Thomas Aquinas*, of whom it was said, being a boy, he was called for his silence amongst other Schollers, The mute Oxe, but his Master *Albertus Magnus*

perceiving his studious disposition and sharpnesse of wit, said, This Ox if he begin to low, will fill all the world with his lowing.

It is further said of him, that his matter *Albertus* having made the statuary of a man, such art was used in the resemblance, that with wheelles and engines so cunningly couched and hid therein, it not onely moved the foot, but the tongue and eyes, and spake some words very distinctly. This statuary he conveyed into his chamber; his Scholler *Aquinas* being busie at his booke, from whence it went into his study and spake: he strooke into a great astonishment, rushes upon it, throwes it down and breaks it. Oh (quoth *Albertus*) thou hast at an instant destroyed my thirty yeares recreation.

Q. Are the Stars living creatures or no?

A. They are not, though there are some that affirme the contrary of the Sun, and the Moone, and some Stars, which they say are animate; and the reason is because they are commanded to run their course. And in *Jeremy*, the Moon is named the Queen of Heaven: and some averre from the testimony of *Job*, where he saith, The Stars were not pure in his sight, that therefore they are reasonable creatures, and capable of vertue and vice.

Q. How is the Pops compared to the Sun?

A. Of

A. Of late times it is said of the Pope, that he is as the Sun and the greater light; Kings and Emperours as the Moon, and the lesser light, and receive their serenity from the Sun.

Q. What is the difference between the visions of the Sun and the Moon?

A. Under the Sun is seen continuall day, every moment heat and pleasure: he beholds men rising, working, walking, dining, stirring, guilded trees, and flowery meads, and all this by the light of his own light; whereas on the other side the Moon walks by solitary shadowes, and comfortlesse darknesse; heares not singers in the woods, sees not the labourers in the field, peeps in upon sleepers and dreamers, so that she may thinke all mortals dead.

Of the Eclipse of the Moon, and of the Soule.

As the interposition of the earth between the Sun and the Moon, is the Eclipse of that light, so the interposition of sin between God and the Soul, is the cause of the Eclipse thereof, and therefore saith the Prophet in the consideration thereof, *Thou hast covered thy selfe as with a cloud, so that no prayer may approach thy Sanctuary.*

To which purpose in Allusion whereof, saith an Author, he that looks for stability in

the various change of humane affaires without eclipse or interposition, may as we expect constancy in the Moone, which sometimes seems full, sometimes empty, sometimes not at all, as it did to the Ass that drinking in the water, thought he had drunk it up, because at first he saw it in the water, and by and by it was gone, being hid under a cloud; and which further are illustrated in these Verses following:

The wheele of Fortune, and the restlesse Ocean,
Are like the Moone their Mistresse, still in motion.

Q. What art is that, that makes use of the vilest things in the world?

A. Physicke makes use of those things some wonder were created; as of Scorpions, Flies, Wasps, Serpents, Toads, and such like, nothing being so vile but serves for some use, and many herein effectually, according to the Poet:

*(live,
There's nought so vile that on the earth doth live
But to the earth some speciall good doth give:
Nor ought so good, but strain'd from that
faire use,*

*Revolts from vertue stumbling on abuse:
Vertue it selfe turnes vice, being misappli'd,
And vice sometimes by action dignifi'd.*

Pope

Pope *Alexander* the fourth disputed on a time at his Table, whether the Commonwealth were better to have many Physicians or to be without? some said, Better to be without, for 600 yeares was *Rome* without, and never in better health. But his Holinesse affirmed, he thought otherwise; for, quoth he, if there were no Physicians, the world would scarce containe her people. A worthy answer of the Pope; for if the Physician kills the body, he the soule.

Pythagoras calleth Physicke, A divine thing: if it be so, then I hope it cures the soule as well as the body, otherwise the creature is not sound, if he be sicke in the nobler part.

Q. Which is the principall of all diseases?

A. Some say the Plague is principall of all diseases; as War the head of all calamities; yet gluttony kills more then either the Plague, Famine, or Sword: for though all love health, yet most betray it this way, especially those, *quibus cœna pœna, pulpa culpa, spicula pocula, vagina lagena, praelia prandia*: whose fare is their snare, whose healths are their sicknesse, whose warres are their dinners; for more such have beene hurt by naked and flattering *Venus*, then by armed and irefull *Mars*.

Q. What was Theophrastus complaint at his death?

A. That Crowes, and Dawes, and Harts lived so long, being things of so little worth, and mans life was so short, that he lived not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verse.

Skill comes so slow, and Death doth so life crave,

That past the Schoole, w^e are entred to the grave.

But wee Christians cease that complaint and say, If we live but to know God as we should, wee live long enough; for in the world to come, all fulnesse of knowledge shall be made manifest unto us.

Q. A certain Hermit learned three leaves, and what were they?

A. The Red, the White, and the Blacke: the Black was his perpetuall meditation of Death; the Red, the vertue of Christs passion; and the White, blessed Life.

Seneca saith, he learned two leaves; Before Age to live well; in Age to die well: in this early wisdome so to prepare, that after grief may not seize upon passed joy.

Q. Of old men, and why are they called twice children?

A. Not

A. Not so much for the weaknesse of their age, as for their resemblance otherwise; for first their haire turne white, as most children are in their infancy: next they have baldnesse or scarcity of haire; thirdly, want of teeth: fourthly, weaknesse, lightnesse of minde, and childishnesse of manners; and then delight they in the company of children, as if they would call them fellowes; and therefore saith one, Old men that carry their legs in their hands, should smell of honesty.

Certaine old men rebuked and threatned divers young men, for some disdemeanour towards them as they passed by them in a Church-yard; quoth one of the young men; It makes you the more bold, because you are so neare your houses, meaning their graves.

One said, I feare not old age, because I have nothing to accuse me in it.

Another saith, I feare old age, because it comes not alone.

Quid Puer, quid Senex.

Take away the first letter from *Puer*, for a Boy, and there remaines *Ver*, which signifieth the Spring.

Take the two first letters from *Senex*, for an old man, and there remaineth *Nex*, which

signifieth Death : and thus are both their natures expressed in both their Names

V E R N E X.

Q. Some ancients were wont to sweare by the number of Foure, and what was the reason of that?

A. Because no number seemed to be more perfect then this ; first, for because there are foure Elements, Fire, Aire, Water, Earth : foure seasons of the yeare, the Spring, Summer, Autumne, Winter ; foure qualities of all things, hot, cold, moist, and dry : foure parts of the heavens, East, West, South and North, &c.

Q. Wherefore do the Jews weare the fourth vowel O upon their breasts?

A. One answered thus pleasantly, Because it is a letter of grief for their sin in rejecting and crucifying our Saviour Christ. Others, because it is a cypher, and like themselves of no value or knowledge ; or else because they living by Usury, this Cypher, though it be nothing of it selfe, yet it helps to increase the summe.

Some compare the letters to men sitting at a feast, the vowels to learned and grave men that speak with full sound : halfe vowels, to women and young men that sometimes speak, and then modestly ; the mutes to boyes
and

and children, that heare others, speake little themselves, but learne.

Q. What is the most unnecessary letter in the row?

A. K, because C is of the same sound.

Q. Which letters doth God most punish us withall?

A. F, P, Pr, fames, pestis, pralimus, hunger, pestilence, and warre.

Q. What two monosyllables are those that trouble the whole world?

A. Est, & non est; It is, and is it not; the beginning and progression of every contention and controverſie.

Q. What letters be those that be full voices, and present the knowledge of them?

A. The Hebrew, where Aleph signifieth discipline; Beth a house; Gimel fulnesse of voyce; Daleth books: and so there are some who from the fulnesse of the Hebrew letters, do demonstrate the whole History of Christs birth, passion, and resurrection.

Q. What one verse is that, that containeth in it the whole Alphabet?

A. Gaza frequens, Lybicos duxit Carthago triumphos.

So this verse containes almost all parts of speech in Grammer:

Verbum das mihi Christe tuum, non das mihi verba.

Such.

Such comfort to my heart, O Christ,
thy word to me affords,
That it is more then if the world
should bring me all her words;

*Q. What language would children speake,
if they were not taught?*

A. Quintilian tells of a King, that for
conclusion caused certaine children to bee
brought up in a wood, by one that was
dumbe, which indeed did pronounce some
unperfect sound, which could not be made a
speech: Like to that is the Jesuites report of
King *Magor*, that caused thirty infants to be
shut up in a solitary place, where though they
were attended upon with all necessaries; yet
they should never heare voyce, to the end the
King may try what language they would
speake, because of that Countries religion he
would be of; but the King lost his aime; for
none of them spoke distinctly any language,
and so the King is still of no Religion.

Bellum Grammaticale.

There is a war in words, as there is in
Grammer, the Schoole-mistres of words:
where the Verb challengeth the worthiest
part to her selfe, for which she alledgeth ma-
ny reasons: the Noun resisteth them, and
saith, without her no speech can stand, as in
this

this example following, where is a diverse signification in neernesse of words.

Clava ferit, Clavus firmat, Clavisque recludit?

Club strikes, Naile fastens, Key shuts.

Parere vult mulier, sed non parere marito.

A woman will bring forth, but not obey her husband.

Tange Lynam digitis, Liram fer arator in agris.

Sulcus agri Lira est, dat Lyratacta sonum.

And in this last there is *Lira* for the Harp, and *Lira* for a Furrow; the one for the ground, the other for the sound.

There is also, as there is mystery in words, many mysteries in writing; the juyce of an Onion will not be read, unlesse you dry the Paper; some other cannot be read, unlesse the Paper be wet. Some write, placing D for A, and A for D, and so of the rest; a secret kinde.

Q. Whowere the best Orators, and what is the chieft use of Oratory?

A. Tully and Demosthenes; Tully was admired more for his tongue, then for his heart: Aristotle more for his heart then his tongue: Plato for both. It is said of Tully that he had none like him: of Demosthenes, that he had few. And for Oratory; as wit is the ornament of man, so eloquence is the orna-

ment

Such comfort to my heart, O Christ,
thy word to me affords,
That it is more then if the world
should bring me all her words;

*Q. What language would children speake,
if they were not taught?*

A. Quintilian tells of a King, that for
conclusion caused certaine children to bee
brought up in a wood, by one that was
dumbe, which indeed did pronounce some
unperfect sound, which could not be made a
speech: Like to that is the Jesuites report of
King *Magor*, that caused thirty infants to be
shut up in a solitary place, where though they
were attended upon with all necessaries; yet
they should never heare voyce, to the end the
King may try what language they would
speake, because of that Countries religion he
would be of; but the King lost his aime; for
none of them spoke distinctly any language,
and so the King is still of no Religion.

Bellum Grammaticale.

There is a war in words, as there is in
Grammer, the Schoole-mistres of words:
where the Verb challengeth the worthiest
part to her selfe, for which she alledgeth ma-
ny reasons: the Noun resisteth them, and
saith, without her no speech can stand, as in
this

this example following, where is a diverse signification in nearnesse of words.

Clava ferit, Clavus firmat, Clavisque recludit;

Club strikes, Naile fastens, Key shuts.

Parere vult mulier, sed non parere marito.

A woman will bring forth, but not obey her husband.

Tange Lynam digitis, Liram fer arator in agris.

Sulcus agri Lira est, dat Lyratacta sonum.

And in this last there is *Lyra* for the Harp, and *Lira* for a Furrow; the one for the ground, the other for the sound.

There is also, as there is mystery in words, many mysteries in writing; the juyce of an Onion will not be read, unlesse you dry the Paper; some other cannot be read, unlesse the Paper be wet. Some write, placing D for A, and A for D, and so of the rest; a secret kinde.

Q. Who were the best Orators, and what is the chiefest use of Oratory?

A. Tully and Demosthenes; Tully was admired more for his tongue, then for his heart: Aristotle more for his heart then his tongue: Plato for both. It is said of Tully that he had none like him: of Demosthenes, that he had few. And for Oratory; as wit is the ornament of man, so eloquence is the orna-

ment

ment of wit, which doth no way so much become it selfe, as displaying the power thereof in perswading to truth, and disswading from falsehood, with that violence forcing to the end the hardest heart, as the Axe falleth upon the Adamant.

Q. What is the difference between Logicke and Rhetoricke?

A. Rhetoricke discloseth the hidden Sayles of speech, Logick forceth it forward with Oares. *Cleanthes* being asked the difference betweene Rhetoricke and Logicke, first he clutcht his fist, and then he shewed it open.

It is said of *Chrysippus*, that he was so bent to his acute Logickall positions, that he would have famished at his Table, if his maid *Melissa* had not put meat into his mouth.

Q. Some of Ovids friends wisht him to take three verses out of his Epistles that they disliked, and what was his answer?

A. No quoth he, that face seemes fairest that hath some moale.

A Probleme.

What thing is that that doth with most men raigne?

Tell me but in three words, and make it plaine.

The Answer.

I will not take three words, but one to tell,
'Tis *right* or *wrong* that doth in one word
dwell :

Thre words there are , three letters, and
the same,
From which the world hath *right* wrap't in
wrongs name.

Lex in the Latine tongue is the feminine
gender, in the Greeke the masculine ; which
is the best as they say, Because she should rule
as a man, and not to be over-ruled as a wo-
man: and therefore for the even sway thereof
it is called the Kings right hand, because by
it Kings reigne, and Kingdomes without it
are so far from flourishing, that they be nea-
rer perishing; for a kingdom without justice,
is like a ship without a rudder in the mid-
dest of the Sea, and under it good men doe
according to the Lawes, evill men suffer ac-
cording to the Lawes.

*Q. How many are they among other facul-
ties, that the whole world is governed by?*

*A. Three; Divinity, Law, and Physick;
according to the Verse,*

*Theologis animam subiecit lapsus Adami,
Et corpus Medicis, & bona Juridicis.*

Our souls, our bodies, goods, by *Adams* fall,
Are to Divines, Physicians, Lawyers thrall.

Q. What is the reason truth lasts so long?

A. Be-

A. Because it is the Image of God; but another in consideration of our times, said, Because it was so seldome worne; according as these Verses seem to import;

*Omnibus rebus jam peractis,
Nulla fides est in factis,
Mel in ore, verba lactis,
Fel in corde, frans in factis.*

Englified.

All things finisht now and ended,
Nothing's spoken that's intended;
Where milke and honey words proceed,
There's gall i'th heart, deceit i'th deed.

Q. Is it all one thing to lie, and to tell a lie?

A. Not; for he which lies, is not decived himself, but seekes to deceive another; but he which tels a lie is deceived himself; therefore a good man must take heed that he doe not lie, a wise-man that he doe not tell a lie; though most now with *Malchus* servant have their right eare cut off, that they can heare nothing rightly, nor speake any thing truely, which is a most hatefull vice: but let every good man say, *Ita me veritas amet, & ego veritatem, tanquam animam meam, qua est rara avis in terris*: So I love truth, and truth love me, as mine owne soule; though this be somewhat a rare bird in these times.

Q. 16

Q. Is faith to be kept with an enemy?

A. It is; for wee are no so much to consider to whom, as by whom we have sworn: and therefore he is found much faithfuller than thou, which beleeving thee, having sworne by the name of God, hath been deceived; then thou that by that meanes hast deceived him, though nothing be now more common then so to deceive.

The Oath which the Ancients swore by, called Joves Stone.

This Oath they held very sacred, for he that swore, was to hold in one hand a stone, and then to pronounce these words;

If knowing, I deceive, Jupiter cast me from my gods, from my Countrey, and from all happinesse, as I cast away this stone.

Q. From whom for the most part doe wee heare truth?

A. From childishnesse, from sleep, from the foolish, from the drunk, from the mad.

Lewis 11., was wont to say, all things were plenty in his Court, but only truth was scarce. Of which saith *Tully* in the commendation thereof, it hath so much power, that by no deceit, wit, or cunning it can be overthrowne; and although it hath neither patron nor defender, yet it defends it selfe, and it is like the
bloud

bloud of the Goat, that it will breake the very stone to appeare.

Q. What thing is that which for the most part wants successors?

A. Vertue and truth; for though a man may bequeath his goods by testament, yet can he neither vertue nor honesty.

Q. What is meant by the Riddle in Virgil, 1. Dic quibus in terris, &c.

Englisht.

1. Tell me in what part of the earth thou canst behold, looking up, but three yards of heaven?

2. Tell me in what part of the earth, flowers grow inscribed with the names of Kings, &c.

A. Of the first, some understand this to be meant of the diggers in silver mines, out of which if any one looke up from thence, he cannot behold above three yards of heaven. And for the second of these flowers (it is thought) he meant gold and silver, which being coined in money, is inscribed with the names of Kings, and the most precious Roses among men: and yet *Virgill* himself then living, being asked this question, said, He struck that crosse in *Grammar*, to torment curious Readers and Interpreters.

Golt

A help to discourse.

Gold. *Dictio scripta per l, Germanica, grata
cuique:*

Got. *Est tamen l dempta vox ea nobilior.*

Gold. This German word with *l* is large of
fame:

Got. But *l* subtracted; the most noble
name.

*Germani cunctos possunt perferre labores,
O utinam possent tamen bene ferre sitim.*

The Germans to all labours them inure;
O that they could but thirst so well endure

Cleobulus Riddle of the yeare.

There is a father which hath twice six
Sonnes, and they have thirthy Daughters a
piece party-coloured, having one cheek
white, and the other black, and they never see
one anothers face, nor live above 24. houres.

*Q. There is a thing that is neither Fire,
nor Moon, nor Star, and yet it shines onely in
the night, and what may that be?*

A. The Glow-worme.

*Q. What is that that stands still on foot,
and with the o: her walks round?*

A. A pare of Compasses.

*The Crocodiles syllogisme she proposed to
the woman whose childe she
had gotten.*

If

If (quoth she) thou shalt tell me true what I intend, I will give thee thy sonne. Quoth shee, That thou wilt not restore him mee; now therefore give him me because I have told true. What then quoth she, if I do restore him thee, thou hast not told true, and therefore I will keep him.

To which purpose one thus asked his servant, Art thou not a lyar? tell me true; but his sophisticall servant said, If I be a lyar, how wilt thou that I tell true? If I be a lyar I will say I am such a one, that thou mayest know me not to be such an one.

Resolve this Riddle.

The *Cretans* are lyars, saith *Epimenides* he himselfe being a *Cretan*; now if the *Cretans* be not lyars, *Epimenides* lyed; if the *Cretans* be lyars, how did *Epimenides* tell true, he himselfe being a *Cretan*?

I will now put to thee some questions to finde an answer for thy selfe, to see if thou canst yet swim without corke.

Q. Since there is no new thing under the Sunne, how comes it that in the old world, some say they have found a new?

When *S. Paul* wrote to the *Romans*, why did he not write to the Pope?

Objurgatory Letters came to *Iehoram* a wicked

wicked King, written by *Elias* the Prophet, when *Elias* was translated into Heaven, his father *Josaphat* living; now tell me, When and where these letters were written, and by whom they were sent, *Paral. 2. 21.*

Q. How comes it that some black stones draw white lines, and white silver blacke lines?

*Mille boves pascunt, vitulorum millia centum,
Musea super vitulum quem libet una sedet.*

Englified:

In a faire meadow fed a thousand Oxen,
and one hundred thousand Calves, and up-
on every one of these fate a Fly; now tell me
how many legges were there in all?

Two young men carried egges, and as
they travelled by the way, at last, the one
said to the other, If thou give me one of thy
egges, I shall have as many as thou; to
whom the other replyed, But if thou give
me one of thine, I shall have twice as many
as thou. Now I would aske, How many did
each of these carry?

*Tot prior ova tulit, quot lustrum continet annos,
Posterior vaga quot sidera mundus habet.*

5 ——— 7

A certaine Marriner transporting thirty
passengers

passengers in a ship, of which fiftene were Christians, and fifteen Jewes; there arose a great tempest, so that the ship could not be safe, unlesse at least halfe of the goods and halfe of the men be throwne over-board to lighten it: and then they began amongst themselves to debate and agree after what manner this should bee done; at last they were content, that the Master should set them all in a round circle, beginning where he would, and so every ninth man should be throwne over till fiftene were gone, the Master sparing the Christians, so ordered and placed them, that every ninth man was a Jew: and so the Christians safe, and all the Jewes were lost.

Q. But how was this done?

A. First, hee placed them in this order: 4 Christians, 5 Jewes. 2 Christians, 1 Jew; 3 Christians, 1 Jew; 1 Christian, 2 Jewes; 2 Christians, 3 Jewes: 1 Christian, 2 Jewes: 2 Christians, 1 Jew; and he began to number from the first of the 4 Christians; as for example.

CCCC, IIII, CC, I, EEC, I, C, II, CC,
III, C, II, CC, I.

Q. What labours of all other are the most grievous?

A. Do-

A. Docentis, Imperantis in bello, Precantis, parturientis.

Of him that teacheth, of him that commandeth in warre, of him that prayeth, of her that bringeth forth: the vulgar say, the labour of the hand, but the wise say, that of the minde, which not onely wearies the body but dries up the bones, and hastens old age and death, whereas the other is healthfull to both. A certaine woman told King *Angonns* that he was happy, because he was a King: O mother, quoth he, if thou didst know the many cares that are worne with this Diadem, thou would not take it up from the dirt.

Some say, the care of the Magistrate, although much lies upon the Church-man, but more upon the Magistrate, that hath not onely the care of soules, but of bodies and goods, and therefore they are called *Golds*.

For the care and pain in child-bearing, no man doubts, and experience maketh manifest, the miserable mother to have anxiety and griefe of minde before, in and after: and the more, that when she hath brought forth, it is the enemy of God, and effect of her sinne, insomuch, that one woman said, she had rather die tenne times in the warres,

warres, then once to hazard the danger of child-birth. Thus *Luther* distinguisheth of these labours.

Sudor	{	Oeconomicus	{	est	magnus,
		Politicus			major,
		Ecclesiasticus			maximus.

The labour of the	{	Husband-	{	is	{	Great,
		man,				Greater,
		Magistrate,				Greatest
		Minister,				of all.

Yet since the vulgar lightly esteeme this labour of the minde, and thinke much that their labour of body should so far extend to maintain the honour and leasure of the mind, I will thus propose an example: When cattell could speak, it is said the sheep said unto their Master, We think we have hard measure at thy hands, in that thou takest from us both Wooll, Cheese, and Lambes, and without allowance from thee, turnest us to seeke our living from the earth, when to thy Dog, that yeelds thee none of these comforts, thou impartest thy bread from thine owne hand: but then the Dog replied, All this I have, and deservedly it is to me due, for I am he that preserves and keeps you from the theft of men, and from the ra-

pine of the Wolfe: the sheep hearing that, was content the Dog should have a greater allowance.

S. *Martin* seeing a Sheepe new shorn, said, this beast hath fulfilled the Commandement; for she having two coates, hath given one to him that wanted.

Of I. Hus, and M. Luther?

Of *Hus*, his adversaries were wont to say, That he had the sound of the Goose, but he prophesied, that after 100 yeares a Swan should come, whose shriller note should more tingle their eares, and oppose their errours, whose fore-runner he was; they burned his bones many yeeres after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after succeed.

This grave and reverend man upon a time reproving a disordered, lustfull, and irefull liver, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not suppress: No (quoth he) why, though it bee impossible for you to forbid the birds to flie over your head, yet notwithstanding you

warres, then once to hazard the danger of child-birth. Thus *Luther* distinguisheth of these labours.

Sudor	{	Oeconomicus	{	est	{	magnus,
		Politicus				major,
		Ecclesiasticus				maximus.

The labour of the	{	Husband-	{	is	{	Great,
		man,				Greater,
		Magistrate,				Greatest
		Minister,				of all.

Yet since the vulgar lightly esteeme this labour of the minde, and thinke much that their labour of body should so far extend to maintain the honour and leasure of the mind, I will thus propose an example: When cattell could speak, it is said the sheepe said unto their Master, We think we have hard measure at thy hands, in that thou takest from us both Wooll, Cheese, and Lambes, and without allowance from thee, turnest us to seeke our living from the earth, when to thy Dog, that yeelds thee none of these comforts, thou impartest thy bread from thine owne hand: but then the Dog replied, All this I have, and deservedly it is to me due, for I am he that preserves and keeps you from the theft of men, and from the ra-

pine of the Wolfe: the sheep hearing that, was content the Dog should have a greater allowance.

S. *Martin* seeing a Sheepe new shorn, said, this beast hath fulfilled the Commandement; for she having two coates, hath given one to him that wanted.

Of I. Hus, and M. Luther?

Of *Hus*, his adversaries were wont to say, That he had the sound of the Goose, but he prophesied, that after 100 yeares a Swan should come, whose shriller note should more tingle their eares, and oppose their errours, whose fore-runner he was; they burned his bones many yeeres after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after succeed.

This grave and reverend man upon a time reproving a disordered, lustfull, and irefull liver, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not suppress: No (quoth he) why, though it bee impossible for you to forbid the birds to flie over your head, yet notwithstanding you

P

may

may keep them from making their nests in your haire.

Q. What creatures are those that excell man in the senses?

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following Verse here formerly expounded;

*Nos aper auditu praeclit, aranea tactu,
Vultur odoratu, linx visu, simia gustu.*

Q. When is dirt handled by dirt?

A. When the Potter worketh his vessell.

Q. What household creatures are those which never by nature grow gentle to a mans hand, nor never by Art?

A. The Fly, the Swallow, and the Mouse.

Q. What creatures of all other are the slowest, and which the swiftest?

A. The Snaile, and the Eagle, which upon a contention betweene them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftnesse, loitered, and deferred so long to the last, that the Snaile crept there before her. This Fable admonisheth continuall progression and study to be more effectually to attaine wisdom, then the seldome hasty snatches
of

of the too confident in his owne ability and strength,

Q. What City is that that is founded in the waters, compassed in with waters, and hath no other walls but the Sea?

A. Venice, situate in the bosome of the Adriaticke Sea, which hath continued unshaken or unconquered since the first building 1152 yeares, and at this present famous in Buildings, Riches, and Government.

Q. Whereupon did the Ancients name England?

A. England ab Angulo, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things, and comely personages the possessors, as Saint Gregory on a time said, seeing certaine English youths at Rome, Well you may bee called Angli, English; quia vultu nigrant ut Angeli, because their faces shine like Angels.

Q. Why was it called Britannia?

A. Or from Brutus, or Brito, a King; or rather, as Master Camden has it, from Britb; that is, Woad, or Oade: and Ferie Regio, because the Inhabitants used to paint themselves with Woad, or Oade.

Q. What thing is that being blinde it selfe, leads the blind, and bears him that bears it ?

A. A staffe.

Q. What is the Proverb of going to Rome ?

A. Hee that goes first to Rome sees a bad man ; he that goes the second time, meets with him ; hee that goes the third time, brings him home. As one said of a lewd woman, He that lookes upon her with delight, is in his way to hell ; he that talks with her, mends his pace ; and he that enjoyes her , is at his journies end.

Q. How should man and woman be made like in marriage ?

A. Let the man be inferiour in state and birth, and then marriage makes them equall; she the better in descent and substance , hee in sence and sex.

Solon the Philosopher said upon the marriage of his friends daughter , Whosoever this way hath got a good son-in-law , hath found a sonne, or rather better then a sonne : but who so hath found an evill one, hath lost a daughter. Likewise another Philosopher having lost his Wife , said , O Philosophy, thy precepts are tyrannicall, for thou biddest us love, and if we lose what we love, thou biddest us not grieve.

*Q. By what means shall a young Papist
Wench*

*Wench be as it were both a wife and a widow,
and be sure to keep fasting dayes and nights
enow?*

A. By marrying with an old and im-
potent husband: but the quietest marriage
saith one, is that, when the wife is blind, and
the husband deafe.

*Q. Quid facies Veneris faciem cum vene-
ris ante?*

Ne sed eas, sed eas: ne pereas, per eas.

The conceit of these Verses lies in the La-
the words which cannot be expressed in the
English; the question, *What wilt thou doe
when thou comest before the face of Venus?*

The answer, *I will goe and not stay, least I
perish in that way?*

*Q. What was the saying in ancient time
concerning friends?*

A. That it was good to have friends,
but bad to need their help: for friendship
now adayes depends upon great fortune and
little need: for as the Poet said,

Who ne'r wants, shall never lacke a friend;
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, say we, such a one as is only a friend
in words, is as bad as he that coines false
money: and therefore,

*Fide, sed ante vide; qui fidit, nec bene vidit,
Fallitur: ergo vide, ne capiare fide.*

He that trusts before he try,
May repent before he dye.

Socrates being reproved by his wife, for that he had prepared no better fare for his friends: quoth he, If they be our friends, they will not care: If they be not, we will not care: if they be good, here is enough; if they be bad, here is too much.

Q. Why is gold esteemed the most precious of all metals?

A. Not onely because it endures the fire, but for many other causes; pure gold expels poison, and therefore if poison be put into a cup of gold, there will be a boiling and struggling strife to expell it: it is restorative and physicall both in body and state, the wind and the calme both of Sea and Land: and the prize for which so many toile and fight; and yet is Iron more necessary for mans use many wayes then it. In *Europe*, Iron is esteemed at a low rate, because of the plenty; but in the *Indies* it hath beene esteemed dearer then Gold, where wee have sometimes knowne fourteene pound of Iron to have beene exchanged for 350 pound of gold; and where this is of no value, there
congenion

is of no force; for, in the Indies
household will live quietly under
one rote together, and that roote but of
some large shell; and lightned night and day
with the Lights of heaven, the Sunne and
the Moone; which condemnes our discords
and covetous dispositions, where we rapine
ourselves to the graves, and then leave it to
posterity; according to the Verse;

Dum potui rapui, rapiatis quando potestis.

Q. Whereof was money at first?

A. At first it was Tinne, after Silver, last
of all Gold, quite opposite to the times and
manners; for at first they were golden, after
silver, but now we have the Tinne and Iron
age; and thus is the wine changed with the
vessell.

Q. What gaine is most lawfull and honest?

A. Not Usury, that like the Viper, eats
off the fathers head that lends, and the mo-
thers bowels that borrowes. The most se-
cure and honest gaine is husbandry; as one
thus hath it, To seeke gaine by wars is wic-
kednesse; by sea, dangerous; by deceit, sin-
full; by husbandry, lawfull. For first, if thou
respect the health of thy body, which is to be
reckoned among the chiefe goods, no life
more wholesome: if frugality, no where more
usefull: if uncorrupted gaine, no where

more innocent: if integrity of life
lesse tainted.

*Q. Who are those that have sinned
with their own harmes?*

*A. Souldiers in the Low-countries and
Germany.*

*Q. Who are those that Fortune seldom fa-
vours?*

*A. The over-timerous man; for his own
feare presents some difficulty to discourage
men in matters of most easie achievement;
and therefore as the Poet said,*

*Quisquis apes undasque timet. spina'que roseti,
Non mel, non pisces, non feret ille rosas.*

Who feares the Bee, the Water, prick o' th
Rose,

Shall have no Honey, Fish, nor Flowers for's
Nose.

Or thus.

Who feares a sentence, or an old mans law,
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna juvat.*

*Q. What is the meaning of these words
when we say as safe as a fish?*

*A. Because when all other creatures peri-
shed in the Deluge, the Fishes were onely
safe. And of that when we say, As dumb as a
Fish, Because no creature but can make some
kinde*

A help to uncomf.
kinde of noise or sound, but onely the Fish,
that is solely mute.

Q. Is that compact lawfull betweene the
living, that the first dead should returne to
the longer lived, and shew the estate of the
other world?

A. In Popery it is, and hath been usefull;
for so say they, *Marcellus Ficinus* returned
after his death, and shewed where he had
beene, and what he had scene. But wee are
taught otherwise, that we are not to seeke
truth from the dead; neither could the
Glutton obtaine, that *Lazarus* should fore-
warne his children.

Of the six Voyces in Musicke.

Fama latere nequit, micat ut Sol inclita vir-
tus.

Fame and Vertue can be no more hid then
the Sunne.

Q. Who be those that for the most part sing
to them that either sleep or cry?

A. Nurses.

Q. Who is the best Arithmatician of all
other?

A. God; for he hath made alle things in
number, weight, and measure; likewise hee
numbers the stars, our teares, the haire of
our heads, our dayes, our bones.

Pythagoras opinion of leaving pictures behind men for a memoriall to their posterity, whereof he saith: The body is but the case of the minde, and hee sees and knowes the least part of man, that sees or knowes onely his body, which more cannot be pictured; therefore saith he, Those that leave but the picture of the body, leave but an image of an image to posterity.

Of the good of learned men.

When the plague had consumed all *Greece*, *Hippocrates* by firing a whole wood purged the aire. So *Tully*, by his wisdom rescued *Rome* from the conspiracy of *Catiline*, and therefore was called *Pater Patriæ*: of whom one thus writes:

*Defendi, tenui, vetui, face, cade errore,
Civis, Dux, Consul, &c. see Virgil.*

Q. What two wonderfull men are those, the one whereof was a traveller through the Sea, and the other a waggoner through the Aire?

A. Moses and Elias.

Q. What were the names of those two thieves that were crucified with Christ?

A. Dismas and Gismas, as some Authors doe averre, Dismas the happy, and Gismas

A Help to Aspiration.
was the wretched, according to the verse:

Gismas damnatur, Dismas ad astra levatur.

Englified.

Dismas the happy to repent, though late,
For though at last, his sorrow was yet true;
Gismas that died in his most wretched state,
Was the unhappy that no mercy knew.

Q. What foure things are those that overcome one another?

A. 1 Death overcomes man.

2 Fame overcomes Death.

3 Time overcomes Fame.

4 Eternity overcomes Time.

Q. Three occasions many times move debate, and what are they?

A. To talke with him that is angry.

2 To send him of an errand that is weary.

3 To wake a man out of sleep.

Q. Three things should be alwayes at home, and what are they?

A. The Hen-roost, the Cat, and a beautifull wife.

Q. How many things are required in a woman to be perfectly beauteifull?

A. It is said, That all the beauties in the world

world serve but to make up one perfect beauty; where one brings a good cheek, another a handsome nose, the third a faire fore-head; one is wise till she speakes, another handsome till shee goes, a third pretty till shee laughes; one hath a slender body, another a pleasant speech, and some other comely gate; all which must concur to make up one absolute beauty.

Some other there are that say, that a woman to be perfectly beautifull, should have all these indewments and oppositions, that is to say, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Blacke, 3 White. 3 Hard, her breasts and buttocks, 3 Soft, her two hands and her belly, 3 Short, her nose and her two feet, 3 Long, her fingers and her side. 3 Black, her eyes and her haire, 3 Red, her cheekes and her lips, 3 white, her thighs and her necke.

*All these faire letters in one golden booke,
What Cynicke might be blam'd to unclaspe
and looke?*

But now for the most part in stead of
all, or many times any,
with Tyres and Cloashes our judgements
bribed be,
And woman is least part of what we see.

Q. The

Q. The old saying is, a good horse should have fifteene properties from other creatures, and what are they?

A. 3 Of a Man: 3 of a Woman; 3 of a Fox; 3 of a Hare; and 3 of an Ass.

3 Of a Man, that is, bold, proud, and hardy.

3 Of a woman, faire breasted, faire haire, easie to leap upon.

3 Of a Hare, a great eye, a swift foot, and a dry head.

3 Of an Ass, a big chine, a flat leg, and a good hoofe.

3 Of a Fox, a faire taile, short eares, and a good trot.

Q. What three properties are principally required in a good Inkeeper?

A. To bee as patient as Job. 2 To bee as provident as Philemon. 3 As merry as Heber.

Wisely liberall, and cheerfully frugall, sometimes to impart to his friends; for as one writes;

*Two dishes well dressed, and welcōme withall,
Both please thy guests, and becometh thy hall.*

And as another saith.

*Dat bene, dat miltum, qui dat cum munere
vultum.*

VWho.

Who kindly doth small gifts bestow,
Our peyleth' great with churlish show.

Q. Wherefore hath it anciently beene accounted good lucke if a Wolfe crosse our way, but ill lucke if a Hare crosse it?

A. Our Ancestors in times past, as they were merry conceited, so were they witty; and thence it grew, that they held it good lucke if a Wolfe crost the way, and was gone without any more danger or trouble, but ill lucke if a Hare crost and escaped them that they had not taken her.

Q. What three Churches are those that have their severall prerogatives before any other in the Land?

A. *Pauls*, *Westminster*, and *Salisbury*: *Pauls* for her Antiquity, spacioufnesse, and strength. *Westminster* for Curiosity and Workmanship, beine 42 years in building, as it is afore recited. *Salisbury* for variety of Pillars, Windowes, and Gates. Secondly, *Pauls* for the continuall society of the living; *Westminster* for her Royall Sepulchre of the dead: *Salisbury* for her tripartite Calculation of the yeare, having in it as many Windowes, Pillars, and Gates, as there are dayes, houres, and moneths in the yeare of which a famous Antiquary thus writeth.

Wonders totell how many dayes
In one whole yeare there beene :
So many windowes in one Church
Men say are to be seene,
So many Pillars cast by Art,
Of Marble there appeare,
As there are houres in iust account
Throughout a complete yeare :
So many Gates doe entry give,
As months one yeare doth make,
A thing well knowne for truth,
Though most it for a fable take.

Unto which may likewise as a fourth be
added, though inferour to the rest, for spaci-
ousnesse and bulke, yet famous for the
roundness, nearness, and Monuments there-
in preserved, of which it is thus delivered,
Heraclius, Patriarch of *Jerusalem* consecra-
ted a Church for Knights Templers, so cal-
led at the first institution about the yeare of
our Lord, 1113.

And at that time they dwelt in a part of
the Temple hard by the Sepulchre, whereof
they were so named: and vowed to defend
the Christian Religion, and the holy Land,
and Pilgrims going to visit the Lords Se-
pulchre against Turkes and Infidels; some
of their images are to be seene with their
legges

legges acrosse, for so they were laid buried in that age, that had taken up the Crosse, (as they termed it) to serve in the Holy Land, amongst whom, was *William Marshall* the elder, a most powerfull man in his time, *William* and *Gilbert* his sons Marshals of *England*, and Earles of *Pembroke*; upon *William* the elder his Tombe some yeares since was read in the upper part *Comes Pem-*
brochia, and on his side this Verse;

Miles erant Martir,

Mars multos viserit armis.

In proesse of time, when with insatiable greedinesse, they had hoarded up great wealth; by with-drawing Tythes from the Church; appropriating spirituall livings to themselves, and other bad meanes, their riches turned to their ruine; for they fell at variance with other religious orders, rejecting their obedience to the Patriarch, procured envy of the common sort; and in the yeare 1312. this order was condemned of impiety, and by the Popes authority utterly abolished, and the possessions assigned to the Hospitalier Knights of Saint *Iohn* of *Ierusalem*.

It is apparant out of ancient Records, that in this place after the expulsion of the Templers, was the seat and habitation of

Thomas.

Thomas Earle of Lancaster, and of *Sir Hugh Spencer*, King *Edward* the seconds Minion; afterwards of *Sir Amyer de Valence Earle of Pembroke*, and in the end turned into two Colledges or Innes of Court: and so much of the Temples, the antiquity thereof and the Monuments therein.

Graves-Inne is so called, because it was anciently the dwelling-house of the Lord *Gray of Wilton*: *Lincolnes-Inne* of the Earles of *Lincelne*.

Q. *What three Rivers are those that have the precedency before others?*

A. *Thames*, *Severne*, and *Trent*; *Thames* renowned for the stately buildings she passeth by, and for Swans, and ships that she beareth: *Severne* for her swiftnesse and beautifull Shores: *Trent* for her variety of floods and fish, which somethinke to be so called of *Trent* a French word, which signifieth 30. because it is said she beareth thirty severall sorts of fish, and thirty Rivers fall into her flood.

Q. *What Forrest was that which was erected out of the ruines of most Churches, Townes, and Villages of any other in the Kingdome?*

A. *New Forrest* in *Hampshire*, which *William* the Conquerour, to erect, pulled downe

downe 36 Churches, all the Townes and Villages and houses farre and neere, and brought all within 20 miles compasse to a Forrest for wild Beasts, for which hainous offence the judgement of God soone overtooke his posterity: for *William Rufus*, his second Sonne, King of *England*, in this Forrest was shot thorow as he was hunting by *Walter Terill*, shooting at a Hart, and so dyed: one of his other was blasted with a pestilent aire; his grand-childe pursuing his chase, was therehanged among bowes, and so ended his life. And thus much of this large Forrest in this short discourse, for example and history.

Q. What two Halls are those, famous for their Buildings, Courts, and adjacent Offices, before any in this kind to be preferred?

A. Westminster-Hall, and Guild-Hall, the one built by King William Rufus, of Irish-wood, in whose top no wormes nor spiders breed, though some venomous creatures, sometimes crawl below, being of that continent and spaciousnesse not to be paralleld with the wisest plat of ground in Christendome; which may be called the English Moderator, for that it can end a controversie, when no other place nor party may or can.

Guild-Hall for her continuall courses and sittings,

sittings; *London* being the Lady of Cities, and she the Ladies Chamber, wherein at the first entrance the Statues of two Gyants huge and terrible present themselves, which for discourse sake (their antiquity being such as few doe relate of) shall here bee briefly unfolded. These two Gyants lived both in this Iland at one time, 1200 years before Christ; at what time this Iland was a desert, and inhabited only with a few giants, which at *Brutus* landing at *Totnes* in *Devonshire*, fled to their caves and deserts where they lived: But after *Brute* and his *Britaines* were settled, they tilled the ground and built Cities, and called the Iland after *Brute*, *Britaine*. And *Corineus* calleth that portion thereof that fell to his share *Corinea*, after the corruption of speech *Cornubia*, now *Cornwall*, being as the Horne of *Britaine*. This *Corineus* was of mighty strength, and tooke great delight to combate with other Gyants, and none was able to withstand him, but at last one *Gogmagog* was found that on a day with thirty other Gyants assaulted *Brute* and his company as they were sacrificing to their gods, by whom the rest of his company were slaine, and he himselfe taken and kept alive, because *Brute* intended to see a single combate betweene *Cori-*

neus and him. *Gogmagog* was likewise a Gyant of such puissance and stature, being twelve cubits high, that he could pull up a great Oke at one pull, as it had beene a hassell wand. Now both these Gyants being brought together, *Corineus* laid by his armour, and challenged his Combitant to handy-ripes, who at the first came upon him with such violence, that he crushed in peeces three of *Corineus* ribbes, two of the right side and one of the left: wherewith *Corineus* mightily enraged, redoubling his strength, threw him upon his shoulder, and so carried him to the top of a rock, and threw him down headlong into the Sea, where he was bruised and broken with the fall into peeces, and so died, and the place is called to this day *Gogmagogs* leap.

And now since wee have spoken something formerly upon occasion of *Brute* and his Britaines, the first Inhabitants of this Iland, it remaineth that we set downe the severall changes of Regall succession in this Kingdome, and by whom they were brought in, which were as followeth five in number.

1. The Britaines by *Brute*, who reigned in this Kingdome 24. yeares, and before his death divided it amongst his three soones,

Albion,

Albion, now *England*, to *Lochrine*; to *Albanach*, *Scotland*; to *Camber*, *Wales*; which went on in a longer succession.

2 The second was by *Romans*, by the arrivall of *Julius Caesar* here: who partly by himselfe, and his succeeding Roman Emperors, Lieutenants, and Tributary Brittainish Kings, continued here a government for the space of 500 yeares.

3 The *Saxons*, the ancestors of Brittaines by *Hengist*, in whose time this Iland was divided into seven Kingdomes, which in this booke are formerly recited.

4 The *Danes* by *Swaynus*, whose government continued here some 25 yeares.

5 The *Normans* by *William* the Conquerour, who vanquished *Harald*, subdued this Kingdome, just 40 yeares after their conquest of *Normandy*.

*Thus men and Kingdoms charge, and ever shall,
Untill one generall change run over all.*

*And now as at English feasts, so I regret,
Matter more light, to make the end more
sweet.*

*The proposition and resolution of the
Garland.*

BETWIXT two sutors sate a Lady faire,
Upon her head a Garland she did wear:
And

And of th' inamoured two, the first alone,
 A Garland wore like her, the other none :
 From her owne head she tooke the wreath
 she wore,
 And on him plac'd it that had none before :
 And then these Lovers browes were both
 about
 Beset with Garlands, and she sate without :
 Beholding then these rivals on each side
 Of her thus plac'd, and deck'd in all their
 pride ;
 She, from the first mans head the wreath he
 had,
 Tooke off, and therewith her owne browes
 she clad ;
 And now this Lady and the second were
 In Garlands deck'd, and the first man sate
 bare ;
 Now which did shee love best, of him to
 whom
 She gave, or him shee tooke the Garland
 from ?

Reply.

IN my conceit, shee him would soonest
 have,
 From him she took ; not him to whom she
 gave.
 For to bestow, divers respects may move,
 But

But to receive, none should perswade but
love;

She grac'd him much, on whom her wreath
she plac'd;

But him whose wreath she wore, she much
more grac'd.

For, where shee gives, shee there a servant
makes,

But makes her self a servant where she takes.
Then where she takes, she honours most, and
where

She doth most honour, she most love doth
beare.

NOT born, NOT dead, NOT christned,
NOT begot.

LO, here she lies, that was, and that was not;
She dy'd, was born, begot, baptiz'd, and more
Was in her life not honest, nor a whore.

Reader, behold a wonder rarely wrought,
Which whilst thou seem'st to read, thou rea-
dest not.

Vpon the Popes mending of the
Ephemerides.

*Jamdiu Ephemerides correxit Papa, nefandam
Doctrinam & vitam ut corrigat, ecquis erit?*

Q. To whom are blowes most due?

A. *Nux, Asinus, Campana, piger sine verbere
cessat,* *Hac*

*Hac dura, hic tardus; hac tacet, ille jacet.
Sed simul ut ferri plagam sensere vel almi,
Hac cadit, hic pergit; hac sonat, ille studet.*

Englishted.

The Nut, Assc, Bell, and slothfull Hinde ;
Hard, slow, still, sluggish lie ;
But when their severall stripes they find,
They fall, crawle, call, and learne, inforst
hereby.

Or thus.

The Nut falls down, the Assc creeps on, the
Bell full loud doth cry ;
The slothfull learns , and severall stripes
makes each their vertues try.

*Vir, Sic apte accipias, summo cum ventre
vigabit.*

*Tus, Sume pedes imo cum ventre, & serviet
aris,*

*Virtus, Imo consciet mortem, sine ventre bi-
penni,*

*Vis, Dexter pes capiti si iungitur, opprimit
hostes.*

*Rus, Cum pedibus ventrem ferro proscindit
arator,*

*Virtus, Si capias totum, Laudem mortalibus
affert.*

The

The Epitaph upon a Beggar.

Nulla mihi viva domus, ac nunc certa sepulchra est,

*Vita paupertas, Mors mihi divitia,
Vita mihi exilium, requies est certa sepulchrum
Vivus eram nudus, mortuus ecce tegor.*

Englified.

No house I living found, but dead a grave;
And in that as much room as rich men have.
My life was banishment, in death here naked
I'me cloath'd and covered, that in life went
naked.

There is a thing which hunger cannot kill;
Although a thousand yeares it sleepeth still:
And 'tis a wonder, though it common be,
Beyond the depth of mans capacity,
For if awak'd, it doth no minute live,
Vnlesse unto it present food you give.
And what it is, if you desire to know
It is the sparke that from the flint doth goe.

Est quaedam scribendi notis, his quatuor arbar.

Simpofitis aptas ferro fucta nacos,

Vnde notas feras postremas dempferis, inter

Adillo alias unum vix reperiffe queas.

A tree there is eight letters doe expresse
The name and nature; but three last being
gone,

It signifies a thing you well may guesse,
So rare, that in a thousand scarce there's one.

It is said of *Castanea* for a Chest-nut, take
away the three last letters, and it is *Cast*,
Chaste; a thing so rare as one saith, If
dreames and wishes had been true, since Po-
pery, there had been scarce a maid found to
make a Nun. Or verifie this.

Quid nam illud?

*Materia infelix, detracta cadavere forma
Tam varia, ut nec ego me mihi nosse queam,
Haud melius fatum, nam pendeo more latronis,
Ingenium sic me furis habere putant.
Si dederis, seruo, servatum reddo potenti,
Non nisi at auriculis tracta referre volo.*

Englished.

Unhappy matter from a crasse dead,
I first was stript from it that had me bred,
Vnto no better fate but to betray,
And bound a prisoner that I cannot stay,
Cut was I to be hang'd downe to the knee,
But some are better hang'd for cutting me.
What's given, I safely keep, and backe re-
store,
But first I'm pull'd by th' eares to ope my
dore.

*Pulcherrima Dissertatio Monialis
& Iuvenis.*

Mo. *Metibi teque mihi genus, etas & decor
aquant,*

*Cur non ergo pares ambo in amore
sumus?*

Iu. *Non hac veste places albis nigra vestis
amator,*

*Quæ nigra sunt fugio, candida sed
peramo.*

Mo. *Veste sub hac nigra niveam tamen aspi-
ce carnem.*

*Quæ nigra sunt fugias; candida mem-
bra petas.*

Iu. *Nupsisti Christo quem non offendere fas
est.*

Hoc velum sponsam te facit esse dei.

Mo. *Deponam velum, deponam cetera quæque,
Intraboque Thorum nuda puella tuum.*

Iu. *Si careas velo, tamen alter non potes esse,
Vestibus ablatis non mea culpa minor.*

Mo. *Culpa quidem sed non gravis & sic esse
fatebor,*

Est quoque peccatum, sed veniale tamen.

Iu. *Uxorem violare viri grave crimen habet an
Sed gravius sponsam te violare Dei.*

Mo. *Vicisti nostrum sancta ratione furorem,
Gaudeo quod verbis sum superata tuis.*

English.

*A dissertation or strife between a hot-blounded
Monke, and a chaste young votary Virgin.*

Mo. Sith both our age, our sex, and all doe
move,

Why dost not me respect, since I thee love?

V. Thy vesture pleaseth not, love others
blacke,

'Tis white I like, that fits a lovers back.

Mo. Vnder this robe of black behold white
skinne,

Though black thou dost exclude, let white-
nesse in.

V. To Christ thou art espous'd and wedded
now,

And this blacke robe is whitnesse to thy
vow.

M. My vaile I cast aside, that so hath bred
This thy dislike to enjoy thy naked bed.

V. Thy vaile though thou forsake, thou art
the same,

Nor is my sin the lesse, nor lesse the shame.

M. A fault I doe confesse it is, though small,
And if a sinne, it is but veniall.

V. To violate mans spouse, is greatst of
crimes:

But more thy sins, being Gods, a thousand
things.

M. With

M. With holy reason thou hast subdu'd my
madnesse,

To which, I overcome, subscribe with
gladnesse.

Some Short Discourses and Stories.

Two Cardinals, familiar acquaintances,
came to a conceited Painters shop in Ve-
nice, to behold the pictures of *St. Peter* and
Paul; and in the way of merriment they told
him, he had made their faces too red. O,
quoth he, that was my chiefe care, and such
they are in heaven, blushing to see how and
by what men this Church is now governed,
and by their pretended successors.

A certain Heathen King drawn by a reve-
rend Bishop to Christianity, and to be bap-
tized, and having put one foot into the wa-
ter, and about set in the other. he drew it
backe, and first asked where he thought the
greatest part of his Ancestors were? and
hearing the greatest part to be in hell, he
plucks back his foot, and said, It was more to
follow the great number then the lesse, and so
would goe no further therein, and within
three dayes after dyed.

Alexander the Great, bid a Philosopher
whom he loved, aske what he would of him,
and he would give it; he asked immortality;

(quoth he) How can I bring a mortall man, give thee that? What then (quoth he) if thou acknowledge thy selfe so, why doest thou not rest in thine owne kingdome, but setst all the world against thee, and thy selfe against all the world, as if thou shouldest never die?

Aletha, the mother of *S. Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking; which after being expounded, from thence was prophesied, that she should be the mother of such a whelp which should be the Keeper of the house of God, and a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonfus* that he dreamed hee would give him a bagge of Gold; but (quoth the King) you are no good Christian, if you hold dreame to be true.

One came to a tradesman in the seeming habit of a Scholer, and desired something to support his necessity: who demanded of him first what he had beene, and what he now profest: (quoth he) I have been a traveller, am a Scholler, and professe the seven liberall Sciences. Now out upon it (quoth he) that ere thou saidst it, and begge with thy seven Arns, when I that have 7 childeen, besides a wife more then 7 more, with this one mechanickall and illiberall trade, liberally maintaine

A help to a young man. 301
taine all these: away then with all thy skills,
and learne this one of me, to keep thee from
the gallowes, begging, or the stockes.

One cut deep into the head in a foolish
fray, came to a Chyrurgeon to be dressed,
who searching to see if his braines were not
perished, and not easily finding them, O,
quoth he, doe you thinke that I have any
braines, that so rashly entred so unlucky a
brawle?

Of the unhappy Tree.

Pavins came weeping to his neighbor
Arnis and said, My friend, I have a Figge-
tree in my Garden, an unlucky tree, on
which my first wife hanged her selfe, and
then my second, and now lastly my third:
quoth *Arnis*, I wonder how thou hast found
teares for so many mischances; how many
crosses hath this tree borne for thee? give
me some of the branches that I may set them
in my Garden.

A certaine jealous husband holding his
young boy in his armes, fetcht a great sigh;
quoth his wife, Why sigh you husband? Be-
cause I am doubtfull whether this childe I
so love be mine owne: quoth she, Of that I
will resolve you presently; so taking the
Q.4 childe

childe in her lap, quoth she, You will grant him to bee mine, which being granted, then quoth she, to put you out of all doubt, here I give him to you freely from mine owne hands, and so be sure henceforth he is yours.

It is read of the son of a certaine Carpenter, that being unlearned, had notwithstanding carved upon some of his fathers spears, *Dominabor à mari usque à mare*, I shall beare rule from sea to sea: a Priest coming by and reading it, and finding the boy unlearned, perswaded his father to put him to the schoole, which he did, and he came afterward to be Pope Gregory.

Of Pope Joane.

*Papa pater patrum peperit papissā papillum,
Successio ubi Papa Papam peperit.*

She was after the time of Charles the great in the yeare from the birth of Christ, 854, and she governed the Apostolicall seat two yeares, and some monets and dayes, she held this rule,

*Nascitur indignè, per quem non nascitur alter
Indigne vivit, per quem non vivit & alter.*

A certaine Jew being become a Christian; brought to King Alphonfus to sell a picture
of

of St. *John the Baptist*, for the which he asked 50 Duckets; to whom the King answered, thou art too inconsiderate and deare, to ask so much for the picture of the Servant, when the Master himselfe was sold but for thirty pence.

Pambus, as *Socrates* reports, coming to *Alexandria*, seeing a woman trimmed up for the Stage, fell a weeping, and being asked by some wherefore he wept? Quoth hee, I weep, and that for two causes: one, that through this I foresee her destruction: the other, that I my selfe study not so much to please my good God, as this woman to please lewd men.

A certaine Maid being unlawfully sollicit-
ed by a young man, notwithstanding he offered her large gifts, she refused both him and them, and yet told him if he would give her a gift, which was such a one as neither he himself had nor could have, and yet might give it unto her, she would grant his request; he said, he was *Darius* and not *Oedipus*; and could not interpret that Riddle: which then she thus explained: quoth she, Thou being man, neither hast nor canst have a husband, and yet thou maist give mee a husband by giving mee thy selfe, and so I will give thee thy request being a wife.

A certaine woman earnestly looking upon a man, quoth the man, Wherefore doe you note me so much? quoth she, I being a woman, looke upon thee being a man, out of which I was taken: but looke not thou on mee, but upon the earth thy substance and matter.

The woman was made to be a helper to man; a helper in his labours, a comforter in her selfe and in her children; according to the verse;

*Ut tristis sine Sole dies, sine sidere nox est,
Sic tristis sine prole domus, sine conjuge lectus.*

Where Sunne doth shine, the Hemisphere is light;
Where Wife and Children, bed and he delight.

A Cardinall on a time for his exceeding pomp and pride, was rebuked by the French King, and told, that it was not their manner of old to be so. So, quoth the Cardinall, in times past Kings were shepheards and keepers of cattell.

Socrates meeting with a boxe of the eare in the Market-place, quoth he, This is the griefe, that a man knowes not when to come out with his Helmet.

The

A little to the right of the page

The father and his young son riding both upon a horse, quoth the boy out of his simplicity and want of roome, Father, when you are dead, I shall here ride alone.

Vpon a time a boy well educated, and of good inclination, hearing an old man rashly sweare, came running to him, and kneeling upon his knees, intreated him for Gods sake to sweare no more, for it was a grievous crime. The old man amazed, blusht, and sought to call back the boy which was going on his wayes, to have knowne his name, and whence he was; but being gone without revealing himselfe any further, quoth hee, Sure thou art no boy, but the Angel of God, which hast given such wholesome counsell: after this time I will never more sweare.

When two pleasant men were disposed to speake of strange and unheard of things, (quoth the one of them) I was in a Country where I saw a Cabbage of that largenesse and breadth, that it covered 1500 Horsemen. And I (quoth the other) saw in another Countrey a Caldron of that huge breadth, that 100 men being working in it, the largenesse was such, that one could not heare another knocke. (Quoth the first) I wonder what they would doe with such a Caldron:

Caldron. Why (quoth the second) boile the
Cabbage.

Of the Folly and Jestes of Scholers.

One meeting a Physician, prayed him he
would not be angry, because he was not yet
sicke.

Another foolish Scholer hearing a Crow
would live an hundred yeares, went and
bought one to try the conclusion.

Another wanting money sold his bookes,
and then wrote to his Father to be of good
cheare, for now he lived by his learning.

[Hereafter]



Hereafter follow certaine brieve observations, or secrets in Nature and Art, not impertinent to our former subject.

Of the knowledge of Mice.

E*Lianns* and *Lemnius* report, that Mice by a certain naturall instinct and knowledge above any other creature, to avoid their own hurt and danger, are forewarned, and thereby will avoid from an old house that is ruinous, or ready to fall, and betakethem to a new before any danger approach. A president for time-servers to teach them, when the great wheele runnes downe the hill, to leave their hold, because then there is danger of falling; but when it runs up the hill towards the Sun-rising, to hold fast thereto, that it may draw them after it, for there is the house-rising.

Of the Fig-tree.

I*osephus* reporteth, that a Henne or other fowle hung up in a Fig-tree, becometh marvellous tender, though otherwise harsh
and

and tough before ; and that likewise a Bull or other wilde beast tyed thereunto becometh tame.

Of the Kings-fisher and a Hedge-hog.

THe Kings-fisher and the Hedge-hog, as they are of two severall elements, so are they of two severall natures : for the Hedge-hog as it cannot abide the winde, so hath it a naturall instinct to discerne before-hand the changes thereof, which in her knowledge she preventeth by turning the doore of her Cabin ever from the winde : the Kings-fisher, as shee naturally delighteth living to flye against the winde, so by a certaine instinct of nature, being dead and hung up by the bill in the house, ever turnes her halcion beake to that quarter the wind standeth in, and followeth it as the needle of the Compasse touched with the head of the Load-stone, ever turneth to the North Pole.

Q. What is hold to be the most soveraigne medicine against any infection or poyson ?

A. Plantan, which hath a marvellous vertue to deliver and assuage the same, and for further proof hereof; this story following may

may confirme it, set downe as it were related unto mee from one that was an eyewitnesse of the same, in this manner: That a Toad being stricken on the backe by a Spider, and so poysoned; the Toad beginning to swell, went instantly and did eate of a Plantanleafe, which grew neere unto the place, and it was immediately asswaged, and she cured: being stricke againe by the Spider, and poysoned the second time, was likewise by the same remedy recovered: and being stricke againe the third time, and so poysoned as before, the party that beheld the former remedy, goes instantly to the place, and for a conclusion takes away the herb, which when shee being stricke againe, in her swelling, sought for and missed, and not finding any other neere, so prevented of her physicke, hurst with the venome: which here I have inserted, to shew as well the strangenesse of the story, as the soveraignty of the herb, and certainty of the cure.

An observation for women.

IT is observed by the curious, that if a man be the first that a woman meets with, after she being newly churched comes out of the Church

Church 'doore , it signifies that her next child will be a boy : if a woman, then that it will be a girl : but this we take rather to be opinion then probability.

Of Hemlocke.

A Certaine Countriman had a field overgrowne with Hemlocke , into which he turned his Ass to feed, he comes shortly after, and found him (as he thought) dead; the Countriman thinking him to be so indeed , began to slay him : a Physician coming by , imagined the reason, bought him for his skin, and after he had bought him, quoth he, I will fetch him to morrow : In the morning when he came, he was recovered and alive, being awaked from the deadly sleep wherein the Hemlocke for a time had cast him : which when the other saw, he repented him of his foolish bargaine , as the other gloried in his crafty match;

Of a Fly.

IT is a Maxime , that what is once dead cannot bee recovered; yet a Fly , that worthlesse creature, being drowned and dead, will be recovered againe by laying her in warme ashes. As likewise the Cuckow that sleeps as dead all the Winter , is revived a-
gaine.

gaine in the Spring by the warm approaching raies of the Sun.

Of the Horse.

TIS a Maxime in Farriers hall, that the livelier, and quicker a Horse is, the deeper will he thrust his head into the water when he drinks, as the duller and slower the more shallow.

Of the Sabbatisall River.

Iosephus in his history makes mention of a certaine River that ebbs and flowes six dayes of the weeke, and ever rests without moving on the Sabbath day.

Likewise a second wonder.

IN the Ile of man are found at this day certaine trees of Timber, and other wood in great abundance, many fadomes under the ground, which were thought thither to be brought and buried in *Noahs* floud, and not discovered till of late yeares.



Humane Life Charactered by
Fran. Viscount S. Albans.

The World's a bubble,
and the life of Man,
Lesse then a span.
In his conception wretched ;
from the Wombe,
So to the Tombe,
Curs'd from his Cradle,
and brought up to yeares
With care and feares,
Who then to fraile
Mortality shall trust,
But lines the Water,
and doth write in dust.

Yet whiles with Sorrow
here wee live oppressd,
What life is best?

Courts are but
Superficiall Schooles
To dandle fooles:

The

The Rurall parts
are turn'd into a Den
Of savage men :
And where's a City
from all vice so free?
But may be term'd
The worst of all the three?

Domesticke Cares
afflict the Husbands bed,
Or paines his head :
Those that live single,
takes it for a Curse,
Or doe things worse :
Some wish for Children ;
those that have them, none ;
Or wish them gone.
What is it then to have,
or have no Wife?
But single thraldome,
or a double strife.

Our owne Affections
still at home to please,
Is a disease :
To crosse the Seas
To any forraigne soyle,
Perill and toyie :

Wars

3. *A deep to my course.*

Wars with their noise affright us,
and when they cease,

We are worse in peace.

What then remains?

But that we still should cry,
Not to be borne,
or being borne to die.



Conclusion



A help to discourse.



Conclusion.

I That this while have travel'd in a task,
Unfolding Questions that like Riddi-
maske,
And have their depths reveal'd, that secret
found;
Which craves more art to answer then pro-
pound.
From Jestis and Epigrams have soar'd to th'
skye,
And joyn'd their lower use to things more
high.
Have wrote of Winds, whose restless rage
still doubles;
Of Iles, and Ports, and Rivers, where it
troubles.
I all which having past what I intended,
My task is done, much added, here all ended.

F I N I S.